DIRECTIONS AND HELPS

FOR THE FOURTH YEAR CONFERENCE COURSE FOR TRAVELING PREACHERS

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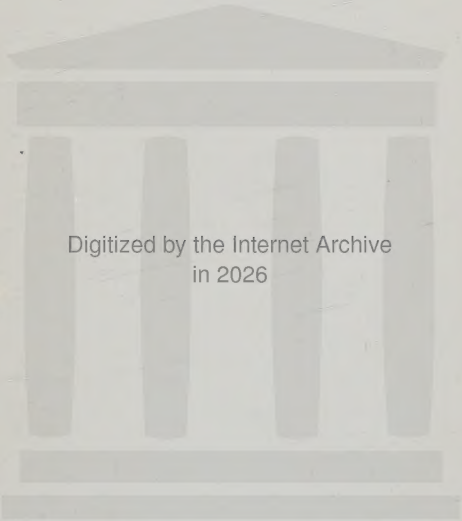

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Conference Commission on Courses of Study

DIRECTIONS AND HELPS

FOR THE FOURTH YEAR

ISSUED BY THE GENERAL CONFERENCE
COMMISSION ON COURSES OF STUDY

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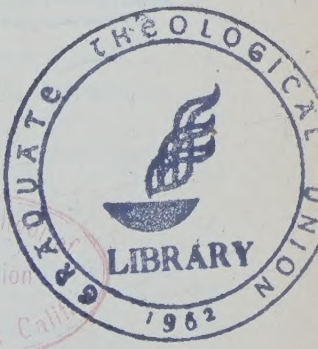

Pacific School of Religion
Berkeley, California

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NEW YORK CINCINNATI
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FOREWORD

(To be read by each student before beginning the work of the year)

Not so many years ago the Conference Course of Study meant to most students and examiners simply a series of examinations which a man had to pass in order to get into the Methodist ministry. In 1916 the General Conference established a Commission on Courses of Study, to whom were intrusted all matters connected with the training of our ministers outside our colleges and seminaries. The task of this Commission is not simply to select the books for the Course, but to make the Course of Study a real educational institution.

The *Directions and Helps* are the most important item in the plans by which the Commission is seeking to perform this task. One volume goes with each year of the Course and with the studies for admission. The title describes the purpose of this volume. It is not to add unnecessary burdens, but to direct the student in his work and to help him do it to the best advantage.

The following suggestions are important as to the use of this volume: First, read carefully the General Suggestions for Students. Secondly, turn to the Homiletical Directions and Suggestions, the last pamph-

let in each of the volumes except that for Admission on Trial. This pamphlet should be used in connection with the study of each volume of the year. Thirdly, note carefully the "Required Written Work" prescribed in connection with each volume.

The Commission extends to you its greetings and its heartiest good wishes as you begin the work of the year. It realizes that the loyal and industrious cooperation of the student alone can make its plans successful. It is grateful for the many words of appreciation that have come to it from students in the Course during these last years. It is desirous of helping the student in any possible way. Communications may be sent at any time to the Educational Director of the Commission, Dr. Allan MacRossie, 150 Fifth Avenue, New York City.

GENERAL SUGGESTIONS FOR STUDENTS

A Word to Students and Examiners

The *Directions and Helps,* of which this pamphlet is a part, are an essential portion of the Conference Course; their reading is required and the tasks assigned in them are obligatory. This first pamphlet is to be read by all examiners. In addition, examiners will need to read the pamphlets pertaining to the books in which they examine and to the collateral work of which they have charge. They should note carefully the written work required, and should mark upon this separately. In the books upon which the student is examined, the grade given on the written work is averaged with the grade given on the examination, and the final mark of the student is thus determined.

This work is prepared with the thought that the large majority of students taking this course will at the time be pastors in charge of churches. The required written work assumes this in some cases, as for example, where the student is required to report as to conditions on his charge or as to sermons preached to his congregation. In the case of those who are taking

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this Course and are not in pastoral work at the time, the Board of Examiners is authorized to substitute other assignments of written work for that referred to above which presupposes a pastoral relation. It must be clearly understood by examiners that this refers only to a few subjects, and even in these subjects the substitutes will be necessary for only a part of the work.

The student should read this pamphlet before beginning his work. It forms a part of the *Directions and Helps* for each year of the Course.

The Purpose of the Course

The purpose of the Conference Course of Study has often been misunderstood. It is not a series of examinations which the church sets before its young men as a test of their fitness for the ministry. True, it serves as such a test, but its real purpose is as a school of training.

The Need of Training

Never was the church more in need of trained leadership. Our itinerant fathers were summoned, many of them, to endure great hardships in their work. Their problems, however, were simpler than ours to-day. The task of the minister was never harder than to-day; the opportunity of the ministry was never greater. For these harder tasks and larger opportunities we must make fitting preparation. Take an illustration. Here is the task of religious education, the question of the Sunday

school, the winning of the young for Christ and their training in the Christian life. The church is beginning to wake up to the greatness of this opportunity. It is just beginning to get ready to do this work and it is finding out how much is demanded. Great minds are asking: How shall the Sunday school be organized? What kind of helps shall we use? How shall the child be kept in the Christian life and in the church? But the work of all these men counts for little if its fruit is not brought into the life of the local church. The pastor is the man that must bring it there, and he cannot lead in this work unless he be trained. Take the matter of the teaching of Christian truth. On the one hand are all manner of movements, from Christian Science on, which are turning the people this way and that. On the other hand is the fact that a strong religious life is closely related to a knowledge of truth. Here again the summons comes to the pastor: "Thou therefore that teachest another, teachest thou not thyself?" The need of training is just as urgent when we think of the minister as a leader in community service and a director of the working forces of the church.

The church has formally declared that its standard of training for its ministers is a full college and seminary Course (Discipline, ¶ 617, § 1). The Commission on Courses of Study urges the desirability of such a preparation upon all candidates for the ministry, and asks every man applying

for admission to Conference or now in the Course to consider seriously whether he cannot take further training in college or seminary. When a student finds that it is impossible for him to take his training in the schools, then the obligation rests upon him to take the best available substitute. The General Conference has provided this in the Course of Study and the law of the church prescribes this. No Board of Examiners and no Annual Conference has the right to excuse such a man from this Course. The first duty of the man joining Conference is in relation to this Course. That is not only the requirement of the Discipline but his highest duty to himself and to the church; his most important task in the first four years is to get ready for the forty years of ministry that lie beyond.

The Character of the Course

The character of the Course of Study is determined by the conditions under which it is taken, and in particular by three facts: the students are men who have not had a full training in the schools, they must work without the help of teachers or the inspiration of the class room, and practically all are at the same time engaged in pastoral work. These conditions have been kept in mind in shaping the new Course, alike in the choice of books and in the preparation of the *Directions and Helps*.

As regards the choice of books, the effort has been made to secure as far as possible those that are clear, simple, and untechni-

cal. This can be done, however, only in part. In the first place, such books are not always available in a given subject. In the second place, the subjects which a minister should study are such as to involve some hard thinking and some technical material. It is the same here as with the man who studies law or medicine.

The *Directions and Helps* have been prepared to supply in some measure the help which the teacher affords in a class room. By question and suggestion they seek to make plain the meaning of each Course and how it should be studied. At the same time the effort is made to relate each study to the actual work of the pastorate in which the student is engaged.

The Arrangement

It will pay the student before beginning the Course to note the general plan which has been followed in its arrangement. There are four broad fields of theological study:

1. Biblical, including Old Testament, New Testament, and works on the Bible as a whole.

2. Historical, including general church history, biography, and Methodist history.

3. Doctrinal, including philosophy of religion and Christian doctrine.

4. Practical, including (1) homiletics and pastoral studies, (2) the Sunday school and religious education in general, (3) missions, with comparative religion, and (4) social service.

The Commission on Courses of Study has tried to simplify the Course and to make it progressive in its order. It has tried (1) not to have too many subjects in one year; (2) to have a course in Bible study each year; (3) to make the collateral study bear as far as possible upon the main subjects for the year; (4) to have each year one of the four practical branches noted above.

Required Written Work

The most important new feature in the Course of Study is the requirement of written work as assigned in the *Directions and Helps*. It may seem to the student at first that this is quite an increase in the demand made upon him. A little consideration will show that this arrangement not merely makes the Course more profitable to the student but is of advantage in other ways. In the first place, this written work is not so much an added task as it is a method of study. There can be no real learning without self-expression. The student who does not have the opportunity for class-room recitation and discussion finds the occasion for such expression in this written work. In the second place, the student receives credit for this just as he does for his examination. An examination is not always a fair test of a man's work. In this written work done at home he has a fair chance to do his best. The student should note that this work is absolutely required, and that examining boards may

fix the time at which it should be handed in. The written work on the collateral books is just as obligatory; though no examination is required, the work will be marked and the grade recorded.

How to Prepare the Written Work

Certain general suggestions apply to all this written work.

1. Prepare it as you go along, and do not try to bring it all up at one time after you have finished the study of the book.

2. Be careful about the use of English, as examiners will take this into account. There should be correct spelling, punctuation, and sentence formation. See that the thought is expressed clearly.

3. Take special pains in the arrangement of material. Let it be logical and orderly. Have the thought well arranged and outlined before you set it down.

4. When you reproduce the argument of a chapter or use the materials given in a book, use your own language. Do not simply copy sentences or phrases that you have picked out. Think it through, make it your own, then set it forth in your own words.

5. The required written work must be put into shape so that it can be handed or mailed to the examiner. For this purpose use a good paper, but not one that is too heavy if it is to be sent by mail. A loose-leaf note book is excellent. The leaves can be removed when sent to the examiner and permanently preserved in the binder

upon their return. Such a note book can be secured from the Book Concern. Carefully examine the work returned and note corrections and suggestions made by the examiner.

Suggested Questions and Exercises

In many of the *Directions* lists of questions are given under each chapter. These are intended to aid the student in his preparation and to enable him to test his knowledge. It is an excellent plan to keep a note book and write out the answers to these questions for your own use. Such writing will clarify your thought and will fix your knowledge. To study with pencil in hand and to write constantly is a habit of great value. In some cases written work is suggested beyond that which is required to be handed in. Write this in your note book. Record in the same your own thoughts, ideas that seem of special value, material gathered from other sources on the subject studied, etc.

As to Buying Books

A workman should have good tools, and it will pay him to buy and keep his tools instead of borrowing them. The books in the Course have been chosen with great care with reference to their real value to the preacher. They are books that should be owned. The book that you have carefully read or studied is the one that is of most value. You will not be able to recall at a given moment all that is in it, but you

know that it is there and you know how to get at it quickly. Keep it for reference; it is a valuable tool. Go back to such books six months after you have finished studying them, or a year afterward. An hour given to the review of a book at such a time may be worth as much as ten hours in the original study. Further, books that are owned can be marked, and marking a book is one good way of study.

There are certain books that you will need outside of those in the Course. First comes a good Bible. Buy a copy of the American Standard Revised Version. Get a copy that has the marginal references, which are of special value in this edition.

Next get a good dictionary. Funk & Wagnalls' *Standard Dictionary* or the *New International* can be recommended. Get the unabridged edition if possible. Then acquire an intelligent dictionary habit. It is of especial value to the preacher, for the English language is the tool that he must constantly use. To learn a language is a life task, to use it with exactness, clearness, and force is the mark of an educated man, and perhaps the largest single element in his effective training. (Palmer, *Self-Cultivation in English,* published at 10 cents in paper and 35 cents in cloth, is worth many times the price.) Never pass by a word of whose meaning you are not sure. Do not be satisfied with a general impression. Test yourself and see if you can give the meaning clearly and precisely. You should welcome every new word in

your reading as an opportunity to enlarge your knowledge and increase your vocabulary. Note the different definitions and the derivation of the word. Words often have most interesting histories.

A good concordance should also be secured to go with your Bible. The best is now Hazard's *Complete Concordance to the American Standard Bible.* If you still use the old version, buy Strong's *Concordance.*

Throughout the Course suggestions are made as to books for additional reading. Buy at least a few of these each year, and plan to buy more after finishing the Course. Books are not a luxury for the minister, but a necessity. He must, however, be careful in choosing them. Choose tools, but not crutches. Many books are crutches. Their use weakens the minister instead of developing him. Such are collections of illustrations and sermon outlines, the books of certain popular writers from which some men "crib" their sermons and illustrations, and all those collections of sermons and sermon materials which aim to relieve the minister as much as possible of thought and toil in pulpit preparation. The *Directions and Helps* give frequent reference to books. These references by experts should be carefully noted. The ably conducted "Reading Course" in the *Methodist Review* gives excellent suggestions as to new books. Questions as to books may be sent to "Reading Course," *Methodist Review,* 150 Fifth Ave-

nue, New York, or to any of our theological schools.

Certain special lists are also given in the various volumes of *Directions and Helps*, and three of these in particular should be carefully noted. One is supplied for the general field of New Testament study in connection with the New Testament History in the first year. A second covers the Old Testament field in connection with the Helps in Hastings' *Bible Dictionary* in the second year. The third list, on systematic theology, is given with Sheldon in the fourth year. Other lists supply references for religious education (second year), homiletics, evangelism (both in the first year), and so forth. In addition, the student should note the references given by authors themselves in the texts, as, for example, in Soper's *Religions of Mankind*. The Conference Course is just the beginning of your study. These lists will help you in pursuing your further studies and in the important matter of selecting your library, which is as necessary to the preacher as tools are to the mechanic.

Note especially the lists of New Testament and Old Testament commentaries given in the first and second years. They will give you guidance of special value in buying the commentaries which you must have. Ordinarily commentaries are best purchased in single volumes rather than by sets. Recently there have been issued, however, two one-volume commentaries

covering the Bible as a whole which can be recommended to the student. That by Dummelow is somewhat more popular and more conservative. It is somewhat fuller in comment and exposition and so of more direct value to the preacher. The volume edited by Peake is the more recent. Some sixty of the ablest English scholars have collaborated in producing this. Its general articles on the Bible and its special articles on the individual books of the Bible are of great value. These books are both very reasonably priced, especially considering their size.

Concerning Periodicals

Periodicals form an important part of the minister's reading and at no point is it easier to make mistakes. It is easy to spend too much time on periodicals, especially on the daily paper, and not have enough left for the solid study of good books. There is a temptation to subscribe to the more popular periodicals of wide circulation, whose level intellectually or otherwise may not be of the highest. Here is a bulky popular weekly, mostly filled with fiction, clean enough but not of the highest order; such a journal may be harmful to a minister simply because it takes the time that should go elsewhere. Here is a monthly, almost as widely circulated, specializing in stories of "successful" men and how they "put it over." Better material than this should occupy the preacher. No country in the world

produces so many papers and magazines as this country, and it is not easy to choose. The purpose of the following paragraphs is not to prescribe just what should be read and what not, but simply to give suggestions in the different fields, naming only a few journals for illustration. This is done because of requests that have come from chairmen of Boards of Examiners.

The publications of your own church will naturally come first. The increasing value of the *Advocates* makes it a pleasure to emphasize them. You cannot afford to do without the *Methodist Review,* which represents the best thought of the church on most important matters. *The Epworth Herald* has its own special place. *The Methodist Year Book* is indispensable to the preacher who really wants to know his church and is a mine of most interesting information. The Sunday school publications of the church, such as the *Sunday School Journal,* are more than helps for teachers, and deserve careful reading. Among religious journals of a nondenominational character may be mentioned *The Christian Century* and *The Christian Work and Evangelist.*

As to current news, watch the time that you spend on daily papers. Learn to select what is valuable, to read carefully the occasional important item or article, and to pass quickly over the rest. Some journals try to bring together the important current matters of interest for the reader from many sources. *Time* is a new weekly that

summarizes news in all fields. The *Literary Digest* collects opinions and reprints articles from current periodicals. Monthly journals like the *Review of Reviews, Current Opinion* and *World's Work* have the same aim.

The weekly journals of opinion form another class. They aim to summarize important events, to interpret the world's happenings, and to bring articles of interest. There are many of these from which to choose, some more conservative like the *Outlook* and the *Independent,* liberal journals like the *New Republic,* or those more advanced like the *Nation,* with popular weeklies like *Collier's. The Living Age* is a weekly that aims to keep the reader informed especially on foreign life and thought by reprinting carefully selected articles from all lands. The weekly edition of the *Manchester Guardian* of England is a valuable help in the same direction.

At least one good monthly journal should come to the minister's table for himself and his family. The *Atlantic Monthly,* the *Century, Harper's* and *Scribner's* are good illustrations. One should look here for good literature, including fiction, for the serious discussion of important questions in all fields, and in general for reading that will minister to broad culture. The *Atlantic Monthly* contains many articles of special value to the minister and the *Century* has become notable for its interpretation of social matters from the distinctly Christian point of view.

There remain to be considered journals that are of value in special fields. In the field of theology we have already mentioned the *Methodist Review.* To this may be added the ably edited *Methodist Quarterly Review* of the Church, South, and, as representative journals outside the Methodist Church, on the more conservative side the *Bibliotheca Sacra* and on the more liberal side the *Journal of Religion.* The *Expository Times* is a very valuable English publication that covers a wide field. *Religious Education* is a journal devoted to this field and the organ of the Religious Education Association. Excellent help in connection with social questions and the social application of Christianity is to be found in the following: *The Survey* (of which the special monthly magazine issue is the *Survey Graphic,* which can be had separately), the *Information Service,* published weekly by the Federal Council of Churches (105 East Twenty-second Street, New York), and the *Social Service Bulletin,* published by the Methodist Federation for Social Service at 150 Fifth Avenue, New York.

The Question of Time

Arnold Bennett, the English novelist, has written a clever little book on *How to Live on Twenty-four Hours a Day.* It takes up the problem common to many of us: How shall I find the time? How shall I find time for this Course of Study in connection

with sermon preparation every week and pastoral visitation? Let it be answered at once, You have all the time that any one else has. Here is the pastor of a big city church. He must preach two sermons a week, and he does not dare to slight his preparation. He has the pastoral visiting that belongs to a large parish. Some of his duties, such as the conduct of funerals, take just so much time, and leave him actually less time for study and ordinary visiting than the pastor in the small church has. And yet the average preacher in such a church usually does more actual work in his study and more general reading than the pastor of the small charge who has more leisure.

The first problem is to find out what we actually do with our time. The trouble is that we waste time. We plan carefully how to live on a thousand dollars a year, but we give little attention to the greater question, how to live on twenty-four hours a day. If you really care to become an efficient minister and to prepare for the highest service of which you are capable, you must resolutely face this problem. Begin with a study of your own habits. For one week, without changing your ordinary habits, keep an accurate record of how you spend every moment of time. When did you arise? How long did you give to bath and dressing, to morning devotions, to breakfast? When did you get into your study, and how much time did you spend in actual work? Be honest and record how

much time you spent in getting ready to work, in glancing through the daily, the Advocate news columns, or some popular magazine. Record your afternoon in the same way. How much time did you actually spend in calling? At how many places did you spend a half hour when your real business as a pastor could have been done in fifteen minutes? If you make the record honestly you are likely to be astonished at the amount of waste time, and the relatively brief time that you gave to the real work of the day. The efficient minister must face this question of the use of time, and if he does not settle it in the first years he will fail when the larger opportunity comes.

First, make a schedule of work for yourself. No, you will not be able to live up to it, that is, not perfectly; but it will be a daily goal and a daily standard by which to measure. First set the time at which you ought to get to work in the morning, and the number of hours that you should spend in your study five days in the week. (Remember, you need your Sabbath, or rest day, as well as your people do, and yours will not be on Sunday.) Hold that forenoon period sacred for study. Not all reading is study; use that time for study. Let your people know what you use that time for; they will respect it, especially if you show that you have really used it. And get to your study early. The most precious time is the early hours, and it is the time most easily wasted. Be just as careful in

the use of your time in parish work. It is not enough to be busy. There is no virtue in the mere fact of putting in long hours. What are you doing with the time? In a pastoral call of fifteen minutes there is time to question, to comfort, to cheer, to pray. Even ten minutes thus spent is better than an hour of gossip misnamed pastoral visitation. Do not waste time running around on trifling errands. Do not try to do everything yourself.

Personal Efficiency

Back of this matter of the efficient use of time lies the general question of personal efficiency. A clear brain, a trained will, a healthy body, and right habits both of mind and body are conditions of success for the minister as for other skilled workers. Indeed, when we consider the greatness of our task, is not the obligation to be at our very best even greater with us as ministers? Do not cultivate the "gently complaining" attitude, or try to win sympathy or a reputation for mild martyrdom in that manner. It is our business to love God with all our mind and all our strength, as well as with heart and soul. That means a brain and a body at their highest efficiency.

Good intentions, however, are not enough here. What is needed is a knowledge of the problem which will enable a man to use right methods of life and work and to acquire right habits. Fortunately this matter has been treated in a number of excel-

lent volumes. Some of these the student should by all means secure. Among the best are the following:

Gulick, *Mind and Work.*
Gulick, *The Efficient Life.*
Payot, *Education of the Will.*
Oppenheim, *Mental Growth and Control.*
Bennett, *Mental Efficiency.*
Bennett, *How to Live on Twenty-four Hours a Day.*
King, *Rational Living.*
Seashore, *Psychology in Everyday Life.*
Fisher and Fisk, *How to Live.*
Adams, *Making the Most of One's Mind.*
Jackson, *Outwitting Our Nerves.*

These works are both scientific and practical. They will not only aid the preacher in reaching his own maximum of efficiency, but they are rich in material which the minister can use as preacher and pastor, especially in relation to his young people. The books of Gulick are more popular and practical. That of Oppenheim is somewhat more thorough scientifically. King's is concerned somewhat more with the ethical problems. *How to Live* has to do with physical health, as does *Outwitting Our Nerves.*

The Efficient Body

There have been times when men thought of the body simply as something that belonged to earth and so was evil, to be mortified and scourged and kept under. That

view was as unchristian as to think that the goal of men lay in the pleasure that came through the body. The body is the temple of God's Spirit, we must keep it pure; the body is the instrument for the spirit of man in the service of God, we must keep it strong and fit. It is not enough for the minister to have the right spirit and the trained mind, he should have the strong and healthy body as well: and this to a large degree depends upon us. Some of the most useful men in the church and the nation have started with the handicap of a weak body, have overcome it by thought and earnest effort, and so have lived lives of notable achievement. James M. Buckley was such a man. Theodore Roosevelt was another. "Theodore, you have the brains," said the latter's father to him as a boy, "but brains are of comparatively little use without the body. You have got to make your body; it's dull, hard work, but you can do it." And do it he did with a training that never once ceased throughout his busy life.

The problem of health is especially important for the minister. Much of his work is sedentary. He is burdened with duties that call him every hour. It seems a lack of devotion to turn from them to exercise or play. And yet he above all men should keep himself fit for his task. And it is not simply a problem for the man who is physically below par. There is a special danger for men who start life with a fine physical endowment, the college ath-

lete, or the man who comes from the farm. Such a man often relies upon his unusual physical equipment, neglects physical exercise, and works beyond measure. This is the man who often breaks down between thirty and forty, the time when he ought to be at his best, giving as his excuse the demands of his work. It is significant that Theodore Roosevelt did not give up his physical exercise when he became President. He was then a notable example of physical strength and endurance, and he was in an office that brought incessant demands of greatest importance, but he insisted upon two hours of exercise every day, usually tennis or riding or cross-country tramping.

Outdoor exercise is unquestionably of the greatest value. It is not, however, always possible to take this regularly. There is a decided value, therefore, in a good system of free exercises which a man can take regularly each day indoors, which will take but little time, and which will supplement the outdoor recreation. A system like this was one of the means that Dr. Buckley employed to maintain his health and vigor, and was commended by him to others.

A System of Exercise

The best system known to the writer is the one devised during the war by Walter Camp, a business man himself, but well known in the field of athletics and during the war chairman of the athletic department

of the United States Navy Commission on Training Camp Activities. These exercises have been tested out since that time by scores of thousands. They are very simple and can be carried out in ten minutes time, but they are scientifically planned to give exercise to those muscles that are most vital to our health, namely, those that have to do with the lungs and heart and the organs concerned in digestion. Of those who read these lines only a fraction will undertake these exercises and the larger part of these will give them up in a little while. Not many men have the energy and determination to carry out a plan like this, and it will take a couple of months of steady use to show their full value. But the man who really cares to be his best in order to do his best will try the plan. Regularity is most important; do not omit a single morning. Mr. Camp calls these exercises The Daily Dozen. They are reproduced here by his special permission.

The system consists of twelve exercises. Each exercise starts from the position of attention: heels together, feet turned out at an angle of sixty degrees to each other; body erect on hips, and inclined a little forward; shoulders square and even; arms hanging naturally. Each movement should be slow and measured; guard against a tendency to hurry or to be careless. The three preliminary exercises are very simple: First, raise the arms to a horizontal position, then straight above the head: slowly lower them again. Second, raise

the arms and, forcing the elbows back, place the hands on the hips; then lower them to the sides. Third, raise the arms once more and, again forcing back the elbows, touch the finger tips at the back of the neck. Repeat each of these movements several times.

Proceed with the other nine exercises as follows:

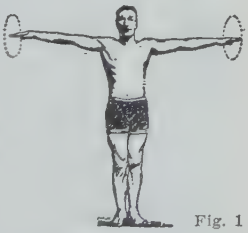

Fig. 1

First Exercise: Raise arms sideways to horizontal position; turn the palms upward and force the arms back as far as possible; while in this position, count slowly from one to ten, and at each count describe a complete circle about 12 inches in diameter, the arms remaining stiff, and pivoting from the shoulders. Then reverse the direction of the circle, and do another ten of them. See Fig. 1.

Fig. 2

Second Exercise: Raise arms as before to horizontal. Then, while taking a deep breath, raise the arms to an angle of forty-five degrees, and also raise the heels until you are resting on the balls of the feet. Then, while you slowly let out the breath,

come back to the original position, feet flat on the floor, arms horizontal. Be careful not to raise the arms more than forty-five degrees, or return them to below horizontal. Do this ten times. See Fig. 2.

Fig. 3

THIRD EXERCISE: Raise arms as before to horizontal. Place hands behind the neck, index fingers touching, elbows forced back. While in this position, bend the body slowly forward from the waist as far as possible. Return to upright position, and bend backward. Do not make these movements jerky and do not hurry through them. Repeat the whole movement, bending forward, then straightening up, then bending backward, five times. See Fig. 3.

Fig. 4

FOURTH EXERCISE: Raise arms as before to horizontal. Turn the left palm upward; then raise the left arm and lower the right, until the right is down close to the side, and the left is straight up overhead. Then slowly bend the body sideways from the waist, the right arm slipping down the right leg to or below the knee, and the left arm bending in half a circle downward over the head, until the fingers touch the right ear. Return to original position, and go down the other way, the left arm slipping along the left leg, the right arm bending downward in half a circle over the left ear. Do this five times. See Fig. 4.

Fig. 5

FIFTH EXERCISE: (A) Raise arms as before to horizontal. Move the left foot twelve inches from the right. Slowly bend the fists and lower arms downward from the elbows. Then curl the fists upward into the armpits, bending the head backward meanwhile until you look upward at the ceiling. Take a deep breath as you bend the head back and let it out as you come back to the original position, head erect, arms at horizontal. See Fig. 5.

Fig. 6

(B) Then, without resting, extend the arms straight forward from the shoulders, palms down; let the arms begin to fall and the body to bend forward from the waist, head up, eyes to the front, until the body has reached the limit of motion, and the arms have passed the sides and been forced back and up as far as possible. A deep breath should be taken as you go down and exhaled as you straighten up. Do the whole exercise (A and B) five times. See Fig. 6.

Fig. 7

SIXTH EXERCISE: Move the right foot until the heels are about 12 inches apart. Raise the arms to horizontal. Bend the knees and, with the

weight on the toes, lower the body almost to the heels, keeping the trunk as nearly erect as possible. Do this ten times. See Fig. 7.

Fig. 8

SEVENTH EXERCISE: Raise arms as before to horizontal. Stretch the arms straight above the head, fingers interlocked, arms touching ears. Then with the fingers still interlocked describe a complete circle about 24 inches in diameter, the body bending only at the waist. Do this five times. Then repeat the movement five times, but in the opposite direction. Go through the entire movement slowly, and steadily, bending the body in its rotation as far as possible from the hips. See Fig. 8.

Fig. 9

EIGHTH EXERCISE: (A) Move the right foot until the heels are 12 inches apart. Raise arms to horizontal and turn the body to the left from the hips, the arms remaining horizontal until the face is to the left, the right arm pointing straight forward, and the left arm straight backward. See Fig. 9.

(B) While in this position, bend the body from the waist, so that the right arm goes down until the right fingers touch the floor midway between the feet, and the left arm goes up. The right knee must be

slightly bent to accomplish this. Reverse the movement, moving the left foot until the heels are 12 inches apart, and turning the body to the right this time until the left hand points straight forward, then bending downward until the fingers of the left hand touch the floor. Return each time to the original position, body erect, arms horizontal. After you have mastered the exercise, you can go through it (A and B), and in one continuous motion.

Fig. 10

Repeat the whole (A and B), first to the right, then to the left, ten times. See Fig. 10.

NINTH EXERCISE: Raise arms to horizontal; then upward until they are straight overhead; then let them fall forward and downward, while the body bends forward from the waist, and the arms have passed the sides, and been forced upward and backward as far as possible, just as in Exercise 5, Fig. 6. Remember, as you bend forward, to keep the head up, and the eyes to the front. Straighten the body to upright, with the arms overhead. Then lower the arms to the horizontal position, with the palms turned upward, and the arms and shoulders forced hard back. Then raise arms upward and begin

Fig. 11

the movement again. Repeat this entire movement slowly five times, forcing the air out of the lungs as the body bends forward, and filling the lungs again as the body straightens. See Fig. 11.

Methods of Study

There comes finally the important problem of methods of study. The preacher who acquires from this Course right methods of study will gain what many men do not get from the schools and what will profit him all his life. Such an acquirement comes, however, only with hard and persistent effort. The task is the harder because we do not have the help of instructors or the incentive of fellow students. The man who wills can do it, but he must first rid himself absolutely of the feeling that his task is simply getting through with a course and passing examinations. He must clearly see that his business is to train himself, and must set himself resolutely to that task. A score of failures must not discourage him. Others have done this, he can do it. Probably no Methodist in America has done more for education in the largest sense than Bishop John H. Vincent. He lacked the full training of the schools (a lack which he regretted all his life), but he trained himself with resolute will and definite plan.

The first rule for study is the one that Lincoln gave to a young man who inquired of him how to get a thorough knowledge of law. "Work, work, work is the main

thing." And Judge Henry Wade Rogers, who quotes this in a *Christian Advocate* article, adds the words of Lord Eldon given in reply to a similar inquiry: "I have no rule to give you, but that you must make up your mind to live like a hermit and work like a horse." The ministry is no place for a lazy man, and the last place for indolence is the preacher's study. Laziness here is not merely foolishness; it is wickedness. We have no right to offer God less than the best that is in us, nor expect that his grace and his Spirit will make up for failure of honest work on our part. It is, rather, he who brings the hours and days of toil who may expect God to fill him and use him.

Wesley's advice to his preachers is worth inserting here. We know well what an indefatigible student he was, and his constant journeys, his daily preaching, and his many other cares did not keep him from these pursuits. His preachers were not always so wise, though their need was far greater. And so he exhorted them: "Read the most useful books, and that regularly and constantly. Steadily spend all the mornings in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade."

Beyond this general summons to work

there are certain definite suggestions which can be given. The rules that follow are based upon the careful study of experts. They ought to be taken up anew every year and read again and again. He who practices these methods till he masters them will have gained an inestimable treasure.

1. *Understand.* This does not mean merely that you are to understand sentence by sentence as you read. That goes without saying; but such piecemeal study is far from enough. *First,* look at the book as a whole. What is it all about? What is this author trying to do? Read his preface or introduction, look over his table of contents. As you go through the book keep the whole in mind. When you have finished you should not only be able to answer single questions here and there, but to give an intelligent account of the book as a whole, the subject, how it was treated, and the main conclusions. Test your ability to do this with each book. *Second,* study each chapter or other division the same way. You may think you understand a sentence or a paragraph as you read it; you do not really understand it until you know it as a part of a larger whole. Glance through the chapter when you begin its study; what is it about? As you go on, build up its outline until you see it as a whole. Test yourself by your ability to outline it or give a summary of it from memory. Your first business is not to memorize words or ideas; it is to understand. Ask thus of each section, each chapter, of the book as

a whole: What has this author said here, what does he mean? The following is a good plan to test your understanding and to fix the contents. Write out a series of questions on the chapter you are studying. Frame each question carefully so as to bring out the meaning of the paragraph considered. Then go back and try to answer your own questions.

2. *Think.* Of course you have been thinking in what you have just done. But after all that was mainly receptive, if not passive. You were trying to understand what this writer had to say. Now the question is not, what is his message, but what is the truth? What the author thinks may be good, but you must supplement it with your own thought. What you get depends upon what you bring. Study is not a game of "Open your mouth and shut your eyes," nor is that the thing that will "make you wise." A man may read numberless books, and remember them too, and yet have grown very little in real mental power and ability to lead. He has simply "loads of learned lumber in his head." There must be reflection, criticism, assimilation. Is it true what this man says? If it be true, what does it mean for my thinking? How does it relate itself to my other opinions and knowledge? What other ideas does it suggest, or what other questions does it raise? A pretty good test of real study is the amount of time that a student spends with his book shut, that is, if he be thinking and not dreaming.

3. *Apply.* In *understanding* we try to get what a man has to say. In *thinking* we weigh it and ask what it means for our own thought. Now we must *apply,* that is, we must ask what it means for life. With us as ministers this question looks two ways. First, it applies to our own life. It is a sad day for the minister when he ceases to ask of every message, including his own sermon: What does this mean for me? Second, it applies to our work. This particular course is chosen in order to prepare the minister for his work. The *Directions and Helps* call attention to the practical significance of these studies. But the student must also do this for himself. He must constantly be asking, What does this mean for my faith as a preacher, for my message to my people, for my work as pastor and church leader? Such questions will vitalize the work, and will keep your mind active and attentive. A good plan is to keep a note book, better, several of them. In one note down suggestions for sermons, in another for the Sunday school, etc.

4. *Express.* We have not really gained any truth, not really made it our own, until we have in some way expressed it. How much better we grasp a subject and remember it after we have preached upon it or have taught it to a class. We have had to make the thoughts our own, to order them after our own plan, and then to set them forth in our own language. So the best way to learn a subject is to teach it. And

the truth that is remembered best of all is that which is expressed in conduct.

Some of the material in our Course we can put into practice at once in this way, but most of it not. There are, however, some other things that we can do that involve a certain measure of expression.

(1) *Mark your books as you read.* You may wish to indicate such passages as seem important so that you can find them quickly when you page through the book. Such passages may be indicated by underscoring the line of the text. More important is some method by which you can note the central point of a paragraph and thus indicate the outline and course of the argument. Mark such passages by a line drawn on the margin of the page opposite the passage. If you wish, mark important passages with one line, the more important with two, the most important with three. Do this marking with care. Marks carelessly made or too many marks confuse instead of helping. The purpose here is to pick out that phrase or sentence in which the author puts the heart of the paragraph. In this choice we express our own thought and judgment. Carefully made it affords a test of our grasp of the author, and later on an excellent means for review. Read the whole paragraph carefully before you mark. Indeed it is better to read the whole chapter and get the outline of the argument in mind before trying to mark the significant point in each paragraph.

(2) *Make marginal notes.* Jot down a

criticism, add a reflection or comment, note the reference to some other book. It is a most excellent plan to write marginal headings for each paragraph summing up the argument of the paragraph in your own words. This is even better than the system of marking noted above. It compels you to express the author's thought briefly and gives you occasion to put it in your own words.

(3) *Use the fly leaves.* These blank pages at the end of the book may serve better purposes than ornament. Note when and where you read the book. Jot down references to pages to which you will wish to refer later. Write out comments that are too long for the margin of a page. In fact, you may note here any material that is connected with your study of the volume.

(4) *Write, write, write.* Constant and careful writing quickens the mind, clarifies the thought, and compels real work. The best test of whether we know what we have studied is to try to write the author's thought in our own language. And writing is also the best way to conserve the fruits of study.

5. *Review.* In your mind go back over the chapter after you have read it. Can you give the argument or outline briefly and clearly? Before taking up a new chapter look back over the road that you have traveled. Remember that each chapter is not an independent section but part of an organic whole. Keep that whole before you and you will better understand the indi-

vidual part. In the same way go back over the book. Return to the book that you read a few weeks ago, a year, or five years ago. You cannot spend time more profitably than in rereading or reviewing a good book. If you have used a plan of marks and marginal notes and have studied it rightly, you can review quickly as well as profitably.

6. *Remember.* The average student puts this first. For him study usually means reading a book and trying to remember it. This verbal memory is the hardest way to acquire, it is of least value, and what is thus learned is most easily lost. Memory is important but it should follow and not go first. First must come understanding. Think through what you have to study first. Then understand it in its relations, the paragraphs in relation to the whole chapter, the chapter as part of the whole book. Review constantly as you go along. Then test your knowledge. With a little more reviewing, the book will belong to your memory. This is not an easy road, but it is not so hard as the foolish process of "cramming," and what you get this way becomes a part of you. What you "cram" usually disappears very soon after the examination.

The Personal Spiritual Life

The most important suggestion is kept for the last. The student must guard his personal spiritual life. "Yes, books are valuable," writes Arnold Bennett. "But no reading of books will take the place of

a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking of one's self in the face (disconcerting though the sight may be)." The central theme of the minister, alike in study and preaching, is God. But there may be much reading about God and even much speaking about God without much personal fellowship with God. Indeed, there is a peculiar danger that constant dealing with divine things shall take from the preacher the sense of humble reverence and awe. Our supreme task is to bring life to folks, not simply to talk about that life. Only life can give life. Only as we live a life of constant and close fellowship with God, a life of humble trust and obedience, a life of daily communion and prayer, can we bring this life to others.

We ought then to seek spiritual efficiency just as we seek pastoral and pulpit efficiency and efficiency in the study. Only a few suggestions can be given here. (1) Take time. Do not let other duties crowd out the leisure which the soul needs for reading, thought, and prayer. (2) Take that time regularly, if possible the very first thing in the morning. Dr. Jowett quotes this from Andrew Bonar's journal: "By the grace of God and the strength of his Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been on my knees; not to read letters or papers until I have read something of the Holy Scriptures." (3) Do not

neglect general devotional literature. The Bible will always come first, but gather gradually other books also that will minister to your life. (4) Commit to memory passages of Scripture, hymns, and other writings that will help you. (5) Practice that communion with God which goes through the day and is not limited to the set time of prayer. See the little pamphlet, *The Practice of the Presence of God,* by Brother Lawrence.

After the Course

More important for the minister than any single course of study is the habit of study. More important even than the facts that you acquire in this Course of Study will be your knowledge of what to study and how to study and your regular habits of work. It sometimes happens that men with college and seminary training rely upon this preparation and fail to keep up their systematic study when they leave school. Such men are often outstripped by those who had fewer advantages originally, but have kept up systematic work year after year. Usually, however, it is the man who has had the best training of the schools who does the most work as a student in after years.

Such continued preparation means something more than the weekly writing of sermons. It is best done by means of systematic study in some special field, and this is most effectively carried on under special direction. The Commission on Courses of

Study is seeking to meet this need by providing a series of special postgraduate courses. The general plan is the same for each course. One subject only is studied. This is treated by a central text, or handbook, specially prepared for the course. To this are added three or four books for collateral study. Special directions are furnished to the student enrolling in the course. The work in each course is in charge of a special instructor, an expert in the field in question, and is carried on by correspondence school methods. So far four courses have been issued, as follows:

1. *A Study of John's Gospel,* prepared by Professor Rollin H. Walker. Instructor, Professor Ernest W. Burch.

2. *A Prophet of the Spirit* (a study of Jeremiah), prepared by Professor Lindsay B. Longacre. Instructor, Professor Longacre.

3. *World Citizenship and Christian Service,* prepared by Rev. Paul Hutchinson. Instructor, Mr. Hutchinson.

4. *Jesus Christ and the Human Quest* (a study of the person and work of Christ), prepared by Professor Edwin Lewis. Instructor, Professor Lewis.

A fifth course is in preparation by Dean James A. Beebe, which will deal with the subject of preaching. Other courses are being planned, so that it will be possible for a student each year to pursue work regularly in some field, and to select a course that will be of interest and profit to him. The personal contact in each course with an

expert instructor makes the work of great value.

Every student should enroll in one of these courses immediately after graduation from the Conference course. The only cost, in addition to books, is an enrollment fee of two dollars. Write to Dr. Allan MacRossie, Educational Director of the Commission, 150 Fifth Avenue, New York.

PAUL AND HIS EPISTLES

HAYES

Doremus Almy Hayes has been a professor in the Garrett Biblical Institute since 1896, his chair being that of New Testament Interpretation. He is a graduate of Ohio Wesleyan University and of the Theological School of Boston University. As Jacob Sleeper Fellow from the latter he studied at Berlin and Leipzig. His work at Garrett was preceded by a brief experience in the pastorate and a short term in the Iliff School of Theology, from which place he was called to Garrett. Other books by Professor Hayes are *The Synoptic Problem, The Most Beautiful Book Ever Written, The Gift of Tongues, John and His Writings, The Synoptic Gospels and the Book of Acts, The Great Characters of the New Testament,* and *The New Testament Epistles.* Thorough scholarship, a most

NOTE.—The attention of the student is called to the "Homiletical Directions and Suggestions" given in the last pamphlet of this volume. These, with their "Required Written Work," form a regular part of the Course. In order that the student may get from these the largest advantage, he should turn to these in connection with the study of each book, reading the portion which pertains to the particular book that he is studying.

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attractive style, and a deep sense of religious realities mark this book as they do all his writings.

The book is so clearly written and well arranged that it requires little introduction or comment. The questions given below will aid the student in his preparation, and enable him to test his knowledge of the book. One thing, however, should be clearly understood. This is a textbook in Bible study. The final aim is not acquaintance with the text but with the Bible. The aim of the book is to introduce the student to the Bible. The student should therefore read all the epistles of Paul with care, and refer to them constantly in his study. Refer at the same time to other books that will aid you. Reread the portions that apply to Paul in the *New Testament History* (first year of the Course). Consult Hastings, *Dictionary of the Bible* (second year of Course), reading the articles on Paul, his epistles, the places visited by him, etc. Refer to Bible maps which will show you Paul's routes of travel and the places of his labor. By all means use the American Standard Revision Bible. Weymouth, *The Modern Speech New Testament,* will be found a valuable aid. It is a dignified and scholarly translation, putting the New Testament in modern language, making the message fresh and vital. The student will find it a most profitable investment. Moffatt's *New Testament* is preferred by some as more accurate.

The "General Suggestions to Students,"

the first pamphlet in the *Directions and Helps,* should be read through by the student each year. Note especially its suggestions as to methods of study. It is a good plan also in connection with the study of each book of the Course to turn back and see what is said concerning it in the pamphlet on "Homiletical Suggestions and Directions."

Read carefully the Foreword. Catch something of the enthusiasm with which the author approaches his task. His subject is not simply Paul's letters but Paul himself. Paul's letters, he says, are "fragments of his life." Make this your purpose throughout the study of this book, to learn to know the man, Paul, his spirit, his purpose, his message, his work.

What may you expect from such a course of study as this? (1) to become acquainted with the greatest character in the history of the Christian Church; (2) to know the writings that have influenced Christian thinking more than those of any other man; (3) to have those writings become living words from a real man to real men and not dead phrases as they are to most people; (4) as a preacher to discover suggestive texts and to find many sermons of interest and profit; (5) above all to understand the Christian religion better by coming to know this first and most significant period in its life.

Chapter I. The Apostle

The author properly begins with his

study of the apostle himself. Note the three suggestive sections: Personal Preparation, Personal Appearance, and Personal Characteristics. In the first section we have in fact a brief sketch of Paul's life up to the time when he began his "missionary journeys" and the writing of his letters, which were simply a part of his missionary work. Professor Hayes shows how his birth, his training, and his earlier work all combined to fit him for his final task.

1. What was it worth to Paul the apostle that he had been born and trained as a Jew? that he was a Roman citizen? that he had been brought up in a notable city with Greek environment? that he had been trained in a trade?

2. Describe Paul's education in the Scriptures under Gamaliel.

3. Discuss Paul's conversion and his commission.

4. What was the significance of Paul's stay in Arabia?

5. What was the duration, and the value to him, of his labors in Syria and Cilicia?

6. What can you state as to Paul's appearance and his personal health?

7. What are the characteristics of Paul's "thorn in the flesh" as indicated in the New Testament?

8. Discuss the theories that Paul's affliction was trouble with his eyes or epilepsy, giving in each case arguments for and against.

9. Describe in turn the following qualities of Paul's character: (1) his love and

his hate; (2) humility and self-assertion; (3) courage and patience; (4) consecration and devotion; (5) saintliness; (6) imperialism.

Chapter II. The Epistles

1. What is the general order of arrangement in Paul's epistles? Illustrate this from the letter to the Colossians, showing just what chapters or verses come under each head.

2. Give the four groups of Paul's epistles as arranged in order of time; tell when each group comes in his life.

3. Discuss Paul's lack of appreciation of nature. Compare Jesus and Paul at this point. Give ten pictures from nature or rural life in Jesus' teaching, and ten illustrations or figures of Paul taken from the life of the city, the army, or athletics.

4. Give some examples of Paul's disregard of ordinary rules of writing and some reasons for this.

5. Give illustrations of the probable influence of Greek style upon Paul; of Greek thought.

6. Give evidence of Paul's rabbinical training as seen in his epistles.

7. What are the characteristics of Paul as an advocate?

8. Discuss the importance of Paul's writings and their relation to his work.

9. State the position of those who oppose the teaching of Jesus to that of Paul; criticize this and set forth the right relation between the two.

Chapter III. First Thessalonians

1. What was the site and the history of Thessalonica?
2. How was Christianity introduced into Thessalonica?
3. What was the occasion of the First Epistle to the Thessalonians, its probable date, and its aim?
4. Give reasons for calling it a noteworthy epistle.
5. What characteristics of Paul as a pastor appear in the second chapter?
6. Select one noteworthy passage in this epistle and explain its meaning.

Chapter IV. Second Thessalonians

1. What was the occasion and date of this epistle?
2. What was Paul's belief as to the second coming?
3. What is probably meant by the apostasy, the "man of sin," the "restrainer," and the "mystery of lawlessness"?
4. What should be the general principle of apocalyptical interpretation? Illustrate from Acts 2. 16-20.
5. What are the three main lessons of the epistle?

Chapter V. First Corinthians

1. Describe the city of Corinth, its location, life, and character.
2. Describe the founding of the Christian Church in Corinth, and the meeting of Paul and Gallio.

3. Describe the occasion of the First Epistle, setting forth the questions asked Paul by the Corinthian Christians, and the rumors which had reached Paul concerning conditions in the church.

4. Give the author's "inside view" of the church, and his conclusions as to its character.

5. Give a general outline of the epistle, either the author's or your own.

6. What do you consider the three finest passages in the epistle? Give your reasons.

Chapter VI. Second Corinthians

1. Contrast the First and Second Epistles.

2. State the accusations against Paul as to his appearance, speech, authority, teaching, and character; and the answers to them.

3. Give the three main divisions of the epistle.

4. Give the reasons for Paul's interest in the collection, and the considerations which he urges for liberality.

5. What are the three general characteristics of the Epistle?

6. What do you consider the three finest passages in the epistle? Give your reasons.

Chapter VII. Galatians

1. What are the "South Galatian" and "North Galatian" theories? Give the reasons in support of one or the other of these.

2. What was the occasion of the epistle?

3. What are the general characteristics of the epistle?

4. Give the three main divisions into which the letter falls, and the main thoughts in each division.

Chapter VIII. Romans

1. How was the Christian Church in Rome founded? Describe its composition.

2. When, where, and why was the epistle written?

3. Describe the main features of the epistle.

4. Write out Paul's argument in chapters 1 to 8 inclusive.

The student may refer to his Bible, but should put the argument in his own words.

Chapter IX. Philemon

1. Who are the persons addressed and what was the occasion of the epistle?

2. What is the character of the epistle?

3. What does Paul ask of Philemon, and on what grounds does he make his appeal?

Chapter X. Colossians

1. Give some description of the Lycus valley and its cities.

2. Give the occasion of this epistle.

3. What were the Colossian heresies?

4. What were Paul's answers to them?

5. Why is the epistle to the Colossians called the Christological epistle?

Chapter XI. Ephesians

1. What can you say of the content,

character, and history of the spurious Epistle to the Laodiceans?

2. What is the conclusion concerning Colossians 4. 16?

3. Discuss the resemblances and differences between the epistle to the Colossians and that to the Ephesians.

4. Describe and illustrate some general characteristics of Ephesians.

5. Discuss the teachings of this letter concerning God; concerning unity.

6. Discuss the reasons for thinking the epistle an encyclical.

7. Point out the differences between the prison epistles and the former ones.

Chapter XII. Philippians

1. Describe the city of Philippi and Paul's experiences there.

2. Describe the Christian Church in Philippi.

3. Describe the characteristics of the epistle.

4. What are the place, date, and circumstances of the writing of the epistle?

5. Give the outline of the epistle.

6. What characteristics of Paul appear in the first chapter? in the fourth chapter?

Chapter XIII. Pastoral Epistles

1. Give some of the objections urged against the Pauline authorship.

2. Give the answers to these objections.

3. What are our author's conclusions as to the close of Paul's life and as to these epistles?

4. What can you say of Timothy and of his character?

5. What was the occasion of First Timothy?

6. Give its message in substance.

7. Tell what you can about Titus.

8. Describe Crete and the Cretans.

9. What are noteworthy features of the Epistle to Titus?

10. What do we learn of Paul's life through the Pastoral Epistles?

11. Give the main thought of the Second Epistle to Timothy.

For Further Study

The following are a few of the books that can be suggested for further study:

Smith, *Life and Letters of St. Paul.* A comprehensive and recent work. Conservative.

Weinel, *St. Paul, the Man and His Work.*

Ramsay, *The Church in the Roman Empire; St. Paul the Traveler and Roman Citizen.*

Deissmann, *St. Paul; The Religion of Jesus and the Faith of Paul.*

Peabody, *The Apostle Paul and the Modern World.*

Montefiore, *Judaism and St. Paul.*

Thackery, *The Relation of St. Paul to Contemporary Jewish Thought.*

Gardiner, *The Religious Experience of St. Paul.*

Wrede, *Paul.*

McNeile, *St. Paul, His Life, Letters, and Christian Doctrine.*

Required Written Work

As indicated in the "General Suggestions to Students," all Required Written Work must be handed in before the examination or at such time as the Board of Examiners may direct. The papers below will vary in length. None should be less than 500 words; most of them should contain from one to two thousand.

1. Write an account of Paul's conversion, basing this solely upon the accounts found in the Book of Acts and the references to it in Paul's own writings. Compare the accounts and note agreements and differences. Give all the Bible references which bear directly upon this.

2. Describe the practical problems which arose in the Corinthian church and how each of these was solved by Paul. Name some problems in modern life upon which the teachings of First Corinthians bear, and show the meaning of these teachings in relation to such problems.

3. After a careful study of First Thessalonians and Philippians describe the qualities of Paul's character as reflected in these epistles. Cite chapter and verse in every case to illustrate your statements.

4. Write an outline of Paul's argument as given in Rom. 1. 16 to 8. 39. Professor Hayes gives a condensed outline of this passage, pp. 316-319. Let your general out-

line be after his plan, that is, let it indicate the main divisions of Paul's arguments, and the heads under these divisions. Make your outline fuller, and write in your own language.

SYSTEM OF CHRISTIAN DOCTRINE

SHELDON

The Author and the Book

Few men have had so rich an experience as teacher of preachers as has Henry C. Sheldon. Professor Sheldon graduated from Boston University School of Theology in 1871, having previously graduated from Yale with the degrees of A.B. and A.M. After a few years in the pastorate. he was elected to the chair of historical theology in Boston University, which he held from 1875 to 1895. Since the latter date he has been professor of systematic theology in the same school, from which position he has but recently retired.

The wide range of Professor Sheldon's work is seen in the list of his writings: *History of Christian Doctrine* (2 vols.), *History of the Christian Church* (5 vols.), *History of Unbelief in the Nineteenth Century, Sacerdotalism in the Nineteenth Century, New Testament Theology, The Mystery Religions and the New Testament,* and *Pantheistic Dilemmas,* with five volumes of smaller size on *Christian Science, Mormonism, Adventism, Theosophy,* and *Russell's Ventures in Adventism.*

The fruits of this wide range of study are to be seen in his *Christian Doctrine.* The competent teacher of systematic theology needs a wide knowledge of two fields

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in particular besides his own, the Bible and the history of Christian thought. Our author's writings show his preparation in both fields. A fine spirit characterizes his work. He sets forth with clearness and strength the great truths of the Christian faith, but he is never narrow or dogmatic. He attacks opposing views vigorously, but always fairly. And there is the broad and tolerant spirit of one who is sure of the foundations upon which he stands. The thorough study of such a volume as this will demand hard work, but it will form a large element in a minister's mental equipment.

How to Study

In the collateral work for this year, Clarke's *Outline of Christian Theology* is included. This work is simpler in its character and its study will prove an aid to the mastery of Sheldon. The student is recommended to study the two books together. The general arrangement of the two books is the same, so that this can be easily done. Part I of Sheldon is omitted because the general ground is covered by Strickland and Bowne in the third year of the Course. The student should begin with the study of Clarke's "Introduction." Then study Part I of Clarke, which corresponds to Part II of Sheldon. Use the "Directions and Helps" provided for the study of Clarke. After this turn to Sheldon, Part II, and study his treatment of the same subject, God and his relation to the world. Keep your Clarke before you as you study

Sheldon, and compare their treatment of the same points. A somewhat simpler plan would be to study Clarke as a whole first, with occasional reference to Sheldon. After finishing Clarke, the student could then take up Sheldon, referring to Clarke as he went along, especially on the more difficult subjects. Do not let it trouble or confuse you if they differ occasionally on minor points, or if they differ considerably in their mode of approach and plan of discussion. The important matter in this study is not that you should commit to memory and adopt a ready-made system of theology. It is rather that you shall learn to think clearly and deeply upon these great questions, and to come to an understanding of the great truths of the Christian faith. On these great truths our authors are in close agreement.

The study of the Appendix is not required. The student is, however, urged to read the same, particularly Sections I and V.

Suggestions and Questions

Before beginning the reading of either Sheldon or Clarke, note the general order in which the various subjects are taken up. This will show you at the same time what the study of Christian doctrine includes. (1) We begin with the thought of God. That is the foundation of all else. What we think of God determines our conception of all other subjects. In this study of God is included the question of his relation to

the world. (2) We ask next about man, and the study of man brings us to the fact of sin and man's consequent need of help. (3) Thus we are led to the study of Christ, as the Saviour of men from sin. (4) Finally we consider that life which Christ has brought. We study it in the experience of the individual; we see it in the life of the church; and we consider how that life is to be completed in God's kingdom upon earth and the life that is beyond.

Suggestions and comments upon Sheldon are first given for the aid of the student. The questions on each Part are added as a help both for study and for review. The "Required Written Work" ought to be done by the student as he goes along, instead of being left to the close to be done at one time.

The student will find it interesting to refer to the articles in Hastings' *Dictionary of the Bible,* a required book of the second year of the Course. Look up such articles as "God," "Trinity," "Holy Spirit," "Creation," "Angels," "Satan," "Devil," "Man," "Death," "Conscience," "Fall," "Sin," "Jesus Christ," "Incarnation," "Atonement," etc. Some of these articles represent the older Calvinistic view. Where they do not agree with our text, consider which is right.

Part II

The Doctrine of God and of His Relation to the World at Large.

The aim of this section is to answer such

questions as the following: In how far can we know the nature and will of God? What do the Scriptures have to say concerning the nature and will of God? In how far do the teachings of Scripture accord with the conclusions of science and philosophy?

Chapter I

Read Clarke, pp. 63-128. Always study the "Directions and Helps" for Clarke.

1. The illogical character of agnosticism has been set forth in Part I. Any affirmation concerning the existence of God involves some insight into his nature. There has been, however, a certain historical justification for agnostic thinking. It appears frequently as a reaction against a temper of mind which assumes that we can know everything about God. Ritschl makes a distinction between what God is in himself and the value God has for us. He says that we can know him as we find him in our experience, but that this does not warrant us in making conclusions as to his nature. The distinction cannot be maintained.

2. In the consideration of the so-called attributes of God it is well to remember that attributes are not something added to God. They are simply statements of what God is. For example, what does it mean when we speak of God as "one and changeless"? The meaning of these terms does not lie on the surface, indeed they are often inadequately or falsely construed, and with

disastrous results. We must carefully consider them in order to discover their true meaning. Perhaps none of these conceptions is more difficult and has occasioned more debate than that of God's omniscience. Here emerges the controversy between Calvinism and Arminianism; between that interpretation which cancels human freedom in the interest of God's sovereignty, and that which exalts human freedom in the interest of moral responsibility. Either view has its difficulty. Arminianism does fuller justice to the facts of experience, and permits escape from the implication that God is responsible for sin.

3. God is not simply bare being. He is a moral personality, and his character determines all else. For example, to speak of God as omnipotent does not mean that God can do everything, but that he is never limited by anything outside himself, only by his own character and purpose. Contrary to his character of righteousness and love he cannot go. One thing should be emphasized here. The two attributes of love and righteousness do not express two elements in the divine nature independent of each other, and forever in danger of clashing with each other. Each expresses the character of God in its perfection. Perfect love includes righteousness; perfect righteousness is one with love.

Questions

1. In what way does agnosticism try to

make itself the champion of religion? What has frequently been the result of claiming too large a knowledge of God? Show some of the fallacies involved in agnosticism. Show that mystery does not mean mere ignorance.

2. Define an attribute. What is meant by a metaphysical attribute as distinguished from an ethical? From the Christian point of view, which attributes come first?

3. What is the true meaning of immutability?

4. What is meant by God's omnipresence? By his eternity?

5. What is meant by saying that God's omnipotence is limited?

6. Discuss the question of God's omniscience and show its relation to human freedom and responsibility.

7. What are the two outstanding attributes in the Christian conception of God's character? Show how God's love and holiness are one; how justice and grace go together.

8. What would you say to that conception of God which defines his freedom as his power to do as he pleases?

Chapter II

Read Clarke, pp. 161-181.

The doctrine of Trinity, like the various attributes just considered, is not anything added to the Christian conception of God, not a truth given in a special revelation, but the Christian conception seen in its completeness.

In any attempt to explain and justify the doctrine of the Trinity we must keep in mind that first of all it is a doctrine of religion, that is, it has to do with Christian faith and life. It is practical before it is theoretical. It is found as experience before it appears as theory. Its earliest expression, perhaps, is in 2 Cor. 13. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." Here is the threefold experience of Christ the Revealer, God the Revealed, and the Holy Spirit the indwelling and sustaining Presence. Thus Christian experience is trinitarian.

But this experience had to find expression in doctrine. The church had to set forth for the mind what it had experienced in life. Thus arose the various theories and definitions of the Trinity. It is safe to say that these at their best have never been wholly satisfactory. Clarke suggests the word Triunity instead of Trinity, thus seeking to avoid the suggestion that our doctrine destroys the unity of the divine person.

Questions

1. Read carefully the discussion of what the New Testament says as to the divinity of Christ. What is the teaching of the fourth Gospel? Of Paul? Of the synoptic (the first three) Gospels?

2. What is the New Testament teaching

as to the divinity and personality of the Holy Spirit?

3. What New Testament teaching points to the conception of the Trinity?

4. Note carefully the statements on pp. 226, 227, especially that on p. 227. The author clearly points out that the Trinity does not mean tritheism, or three Gods. The word person is perhaps the best word to use when we speak of three persons in the Trinity, but it must be remembered that it is not used in the exact sense in which it is applied to human personal beings.

5. Point out the distinction between the Christian *experience* in which we know the Father, the Son, and the Holy Spirit of God, and the *doctrine* of the Trinity as found in the creeds. Can a man have this Christian experience even though he cannot state the doctrine or explain it?

Chapter III

Read Clarke, pp. 128-161.

1. In considering creation from the point of view of Scripture we must bear in mind that the Bible is not a textbook on science or philosophy. Its interests are religious. In the creation story, two things must be considered: the religious truth conveyed, and the conception of the world which formed the vehicle for its expression. The scientific inadequacy of the latter in no wise affects the value of the former. Remembering this, much of the discussion that has taken place as to the order and time of creation will no longer concern us.

"The divine element in the narrative is pre-eminently its lofty Theism, its pure and noble conception of God and of man's relation to him."

2. As to the meaning of evolution it is sufficient to say that as we clarify our conception of evolution and observe its proper limits, we discover in it nothing antagonistic to the theistic idea. In the theory of evolution science describes the road along which this world has traveled to its present state. It still remains true that its source is God and that God is its end. From the Christian standpoint evolution is simply God's way of working, his mode of creation. The question is not whether God wrought the world in six days or in many ages, but whether this world came from him, is dependent upon him, and whether he is shaping its course to his own ends.

3. Beyond this, there are many questions concerning creation which may be asked, but which may not be answered. Creation as set forth in the Bible means the dependence of things on the divine activity for such existence as they have. In creation something began to be which without the creative act would have had no being. This conception is consistent alike with science and philosophy.

4. In considering God's providence two questions come up. One is the problem of evil. Here we have a fact which seems to limit the divine activity. Evil is something which cannot be explained away. It is more than a mere negation of good. Can

we say that we have here good in the making; or that without the evil the good could not be? That it is only through the struggle that its presence demands that we come to maturity of spiritual life? None of these explanations are entirely satisfactory. Evil remains a mystery, so long as we stay on the level of the understanding. The final answer to this question is simply our faith that the God that rules is such a God as the Father of our Lord Jesus Christ.

The other question is that of special providences. All providences are special in the sense that they express the presence of a controlling and conserving God without whom all things would cease to be. But this general presence of God does not make impossible other moments when he draws more divinely near to those who call upon him.

Questions

1. Discuss the Bible teaching as to the creation of the world. What are the *religious* truths in which the writers are interested? (Look up passages given on p. 228.) What is their interest in the exact form and order of creation? Why is this side of the matter of no great importance to us?

2. Scientists generally accept the theory of evolution in some form, that is, the theory that the world as it is now came to be by a gradual process. Does this theory necessarily contradict the Christian doc-

trine of God's creation of the world and relation to it? Explain.

3. What is the Christian doctrine of God's preservation (conservation) of the world and his providence in the world? State and answer the two objections to the doctrine of providence.

Part III

The Subjects of God's Moral Government

Chapter I

The first chapter of this Part considers the question as to how much we know of spirits, evil and good. This has been a ripe field for speculation and fancy, and there is far more of this than there is of knowledge. Fortunately this is not a field where knowledge is essential to Christian life and faith.

Questions

1. What is the common scriptural conception concerning the nature of angels and the place which they fill?

2. What is the scriptural conception of Satan and evil angels?

Chapter II

Read Clarke, pp. 182-226.

1. As to the nature of man, attention must be given to the distinction which the Bible draws between body and soul, the flesh and the spirit. These are always made to stand out in vivid contrast. They seem to be antagonistic the one to the other. But

a more careful examination and a better exegesis make it clear that the Bible does not disparage the body. It emphasizes a double nature, but it does not assert a dualism.

2. As to the immortality of the soul, any attempt at demonstration, from whatever source it draws its evidence, falls short of certainty. The most that reason can do is to confirm the conviction already entertained. This conviction comes with man's recognition of his powers and capacities. Where there is no such sense of dignity and worth argument will not avail. It is for this reason that a Christian experience is the main inspiration to this conviction. Through his experience of the life of God and of his filial relationship to God, man's sense of personal values is so enhanced as to make immortality both natural and inescapable.

3. As to the origin of the individual soul, Christian theologians have been divided between two theories, creationism and traducianism. In the one case, each soul is a new creation; in the other, the soul is derived by natural descent. The two theories really express two attitudes toward life. In the one case, there is the recognition of the social, with its emphasis upon the unity of the race; in the other case the recognition of the individual and his independence. Both theories have their difficulties, but each theory stands for a significant element in experience. Our author gives the preference to creationism.

4. The question concerning conscience is the following: Are man's perceptions of moral distinctions and his sense of moral obligation purely a matter of education gained from without? Or are these elements native to him; are they founded in his very being?

Much of the debate between the two theories has been due to misunderstanding. While a man must wait upon experience for his moral sense to develop, and while the character of his experiences will largely determine his actual judgments concerning right and wrong, the moral sense itself is native to him, and is in no wise the creation of experience. Man is implicitly a moral being at birth, just as potentially he is a person at birth. The office of experience is to develop this moral being of man.

5. The question of human freedom has furnished material for age-long debate. A fine treatment of the entire subject will be found in Professor George H. Palmer's book, *The Problem of Freedom.* The question at issue is: Has man, in any measure, the power of contrary choice? Has man any power to initiate, originate, create?

In former times this power was denied him by a theology which thought man's power would take away from the sovereignty and glory of God (Augustine and Calvin). To-day the denial is frequently made in the name of nature and law. But operation according to law is not of necessity compulsion. That man must conform to the condition of the world of nature does

not warrant the conclusion that he is nothing but a creature of nature. Determinism leaves no place for personal responsibility, for merit and demerit, for remorse and guilt. It contradicts our deepest moral convictions.

While we cannot accept the view of the modern determinist, we must recognize an element of truth that he sets forth. This is his recognition of the social side of life. It accords with the facts of experience to say that man is not free to do what he pleases. It would not be far astray to say, that in many cases man is all but completely determined by the world in which he lives. But taking life as a whole, the fact of freedom remains and is of highest importance.

6. What is the nature of sin, and how shall we explain its presence in the world?

Sin is a positive fact and force, and its essence is selfishness. As to its origin, several theories have been put forth all of which have a measure of truth, but none of which give a full and satisfactory account. Our author's own conclusion is that the entrance of sin can be explained only in a general way. Its possibility is found in the facts of man's initial immaturity and his power of contrary choice.

7. What is to be said concerning the question of original sin?

The most that can be said is that man is born into the world with certain tendencies to evil. When these tendencies become the expression of his own free and

deliberate choice, he becomes morally blameworthy and personally guilty. The view which Professor Sheldon opposes is that of Calvinism, which held not merely to tendencies of evil, but to a total depravity of human nature which carried with it from infancy actual guilt and the condemnation of God. Of course it is held by all that no man is capable of good except by the gracious help of God.

Questions

1. What is the contrast between flesh and spirit as found in the Old Testament? What does Paul mean by the contrast of flesh and spirit?

2. State some of the arguments for immortality. What is the real Christian basis for this faith?

3. What are the different theories as to the origin of the individual soul? Do you consider it of large importance to have a definite theory on this subject? What is said of the antiquity of the race?

4. What are the various meanings included under the term conscience? What has experience to do with our conscience?

5. What is meant by moral freedom? What are the grounds for believing in it? Answer the arguments for determinism?

6. What are the principal theories which try to explain the origin of sin? Criticize them. What can you say as to the origin of sin and its nature?

7. State the doctrine about man's depravity, or native tendency to evil. Criti-

cize the doctrine that men are guilty and subject to punishment because of Adam's deed.

Part IV

The Person and Work of the Redeemer

Chapter I

Read Clarke, pp. 260-304.

Central to the Christian religion is the person of Christ. In the light of Scripture and experience how shall we think of him? In the light of reason, what judgment shall we pass on the theories that have been held regarding him?

1. To begin with, there is nothing whatever in the New Testament that detracts from the full humanity of Christ. The facts of his life, the experiences which he suffered, the names which he bore, the testimony offered by those who companied with him, the salvation which he wrought, all bear witness to his real humanity. Without this he would fall short of the full qualification for the offices of redemption, reconciliation, and headship. For the salvation of man he must have a certain community with man.

Among the distinctive features of Christ as man, our author places his supernatural conception and sinlessness. In favor of the latter he adduces, in particular, the consciousness of Christ and his unique claims. This distinctive character of Christ is not only consonant with the fact of

temptation but adds pertinency to it, "since trial is to be measured by the height of the dignity which it assails as well as by the depth of discomfort to which it casts down," p. 337.

2. The great problem in connection with the person of Christ is that of the union of the human and the divine in the one person. And here let us recall that the unique character of Christ stands or falls on its own merits and not on our capacity to analyze and formulate it. The fact is one thing, our opinions regarding it another thing. There may be mystery in the fact—in what fact is there not?—but this does not make it impossible, though it may well escape every attempt of the understanding to comprehend it.

As we survey the various attempts that have been made to solve this problem of the two natures we find them in general exalting the one aspect of the person of Christ at the expense of the other. So, for example, with Luther. In his desire to make humanity co-extensive with divinity he virtually eliminates the human side instead of accomplishing a perfect union between it and the divine.

Another theory, the Kenotic, errs in just the opposite way. In whatever form it appears it aims to exalt the human. In doing this it fails to conserve the divine. It reduces God in his essence to the scale of finitude. Thus, God may be said to be brought into contradiction with himself. He is no longer infinite and immutable.

And if attempt be made to meet this objection by the assertion that God does not change in his essence but in his modes, we see again a piece of abstract reasoning, for modes are nothing apart from the being to which they belong.

Our author, to help human thought in its efforts at adequate formation, suggests four particular aids. Through these he seeks to save us from certain mechanical and barren constructions, and to show us that our problem here is not so vastly different from the problem we meet whenever we attempt to explain the fact of human nature itself. The problem of personal unity is always with us. It is not different in the person of Christ. It only appears there in an aggravated form because of the exalted nature of the personality with which we have to do. He knew himself both as a Son of God and the Son of Man. His language expresses and emphasizes the double fact. "What reason have we for hoping to do in respect of the Christ what we cannot do fully in respect of ourselves," namely, to give a satisfactory account of the content of our own consciousness? (Pages 357, 358). But that does not cancel the value of the Incarnation. That, too, stands or falls with its power to meet the needs and aspirations of the human soul.

Questions

1. What does the New Testament teach as regards the humanity of Jesus?
2. Quote (in substance) the passages

which tell of the supernatural conception (virgin birth)?

3. Discuss the fact and the meaning of Christ's sinlessness.

4. Does the fact of Christ or his meaning for us depend upon our ability to construct a theory of his person?

5. Discuss Luther's theory; also the Kenosis theory.

6. What considerations does the author adduce to help us understand the mystery of Christ's person? (Read with care what Clarke says, pp. 290, 291.) A large part of the difficulty comes from opposing thus the divine and human. It is because God has made man like unto himself and for himself, that he is thus able to enter human life.

7. What is the purpose of the incarnation? Might there have been an incarnation if man had not sinned?

Chapter II

Read Clarke, pp. 305-367.

In respect to the Work of Christ no difficulty will be found in the discussion of his offices as Priest, Prophet and King, though it is well to construe these terms more carefully than is sometimes done. For example, Christ's own life and character play a large part in his work as prophet. It is the same with his priestly work; sacrifice is a spiritual thing, so that the entire life of Christ is one continuous sacrifice which gives meaning to the final and supreme manifestation on the cross. His

Kingship is a Kingship of character, and this too is to be seen in all his life. The three taken together express the fullness of the one unique person. None must be sacrificed to the others, or separated from them.

The great question in connection with the work of Christ is that of the atonement. Note that our author uses atonement and reconciliation in the same sense. Here is an idea that is most frequently challenged. It is well indeed that we should know exactly what the Christian doctrine is, that we may justify it to the reason of man and exalt it in the experience of man. Review the treatment of Dr. Bowne in his *Studies in Christianity* (third year of the Course). It may be said that there has always been a tendency to interpret sacrifice in general and atonement in particular in a mechanical, legal and abstract fashion. The result is that too frequently its spiritual character and significance have been concealed if not obliterated. If we are to determine the New Testament thought on the matter we must consider the background supplied by the Old Testament, for the word sacrifice has an atmosphere. "The sacrificial system of the Old Testament is neither to be ignored as a mere human product, nor to be taken in the spirit of strict technicality and literalism." How then shall we construe the New Testament teaching respecting the sacrifice of Christ? To this question our author devotes an entire chapter with the conclusion that in

the sacrificial work of Christ we have a unique and compelling expression of the love and holiness of God, rather than a means to overcome the wrath of God or to satisfy the demands of abstract justice. He lays emphasis on the fact that the redemptive love of God is not confined to any particular acts of Christ, but derives its potency from the life of complete obedience and humble service of which the cross is the culminating manifestation; and that this work of Christ is more than merely a means used to influence man. It points Godward as well as manward.

Next our author considers some theories of the atonement. Here again we must distinguish between the truth and its formulation in some theory. The latter may be inadequate or false. This must not be charged against the doctrine. On the one hand, we have certain theories which are good as far as they go, but which fail to include the whole truth; they either do not do justice to Christ's full character or they obscure the exceeding sinfulness of sin and ignore the Godward look of the cross. They are inspiring, they set Christ before us as a worthy example; they exalt His oneness with us. They glorify the fact of sacrifice as a power to draw man toward holy things. They magnify the love of God for man, but "proceeding on the basis that the whole ethical nature of God is absorbed in His loving will," they pay "no adequate respect to the claims of divine righteousness," pp. 392, 3.

On the other hand we have certain theories which exaggerate some aspect of the atonement. Their fault lies in their false emphasis. There is the Mystic theory, which makes no provision for the activity of the individual and so overlooks a necessary ethical moment.

In the Judicial theory the death of Christ is regarded as offsetting certain penalties which are due to the divine justice rather than displaying the forgiving mercies of the Father-God. It has no warrant in Scripture, is legalistic in its ideas and formulations, and is closely connected with the Calvinistic errors of limited atonement and unconditional election.

Our author asks us to bear in mind that the true theory must exalt the immutable and self-consistent character of God. God was not made a God of love through Christ's atoning work. That work simply reveals the love that always was. On the other hand, we must not forget that God's perfect love must display itself in righteousness. There is and can be no clash between the two. In Christ's death, then, we see at one and the same time "a manifestation of immeasurable love, and a sanction to a moral order, or a testimony to the supreme value and necessity of righteousness."

The main objection to the atonement idea lies in the statement that simple repentance is sufficient to make amends for sin. The parable of the Prodigal Son is cited as a case in point. Where there is

sincere repentance, we are told, the love of God goes forth to meet the prodigal and nothing stands between. The main trouble here is a false conception of mediation. Christ as mediator is conceived as standing between man and God, a sort of barrier to be overcome, instead of a medium whereby God's nature and purpose become more richly and compellingly revealed. Moreover the above objection overlooks the real question at issue, which is not that of "the possibility of the unconditional acceptance of the repentance of an individual, but" that of "a self-consistent procedure, for at once producing repentance and administering grace in a scheme of world-wide administration," pp. 412-13.

Questions

1. Name and describe the three offices of Christ.

2. What are the essential points in the significance of the Old Testament sacrificial system?

3. What are the main points concerning Christ's atonement which are clearly established in the New Testament? Give one or more Scripture passages for each.

4. State and criticize one of the defective theories of the atonement here mentioned.

5. State carefully and criticize fully the judicial theory, or theory of penal satisfaction.

6. State carefully our author's conception of the atonement. Note that he sums

this up on pp. 410, 411. Get the theory clear in your own mind first, and seek to state each point in your own language. Then see whether you can state the essential points from memory.

Part V

The Kingdom of Redemption, or the Practical Realization of the Redemptive Purpose

The gospel of God in Jesus Christ is a gospel of redemption. In what has preceded, we have considered God in his redeeming character and purpose. We have studied the provision made that the eternal purpose might reach its consummation. We have considered man as the subject of redemption. We have discussed him on the side of his needs and his capacities. Now we are to consider that purpose and plan as it is being realized in the lives of men. What is involved in the personal appropriation of this salvation? How shall that salvation be made to leaven the social lump till a new kingdom of righteousness shall prevail? What shall be said as to the final state of man?

Chapter I

Read Clarke, pp. 386-427.

1. Is the appropriation of salvation the opportunity of all men? Or is it true that only a part of the race is granted this blessed privilege? Are the majority of men precluded from blessedness by the eternal

decree that predestines them to damnation as others are predestined to salvation? Professor Sheldon answers: that God should create men "with a moral deficit and then condemn them to eternal punishment because of that deficit; that God by sheer omnipotence should arbitrarily decree election and non-election is not consonant with any true conception of justice, and cancels the manifestations of the divine love."

That which is so unacceptable to reason and the moral nature cannot be said to have any foundation in Scripture. True, the exact wording of certain Scripture passages lends color to the conception, but a correct exegesis of these passages, with full respect to the context, the background, the experience and the purpose of the writer, makes this unnecessary and impossible. We must conclude, that it belongs to God's plan to grant to all men a real opportunity to appropriate the salvation provided in Christ.

2. How then shall man make this opportunity his? Faith, repentance, obedience, these are the large words whereby entrance is found to the kingdom of God. But our familiarity with the terms gives no assurance that we rightly and completely understand them. For instance, we must not think of any one of these as preceding in time any of the others. If we count faith first, we do so in the sense that it alone enables us to understand the other attitudes, not in the sense that it comes before

them as to point of time. The three terms taken together represent but a single attitude of life. Any one of them taken in its full meaning includes the rest. Faith is the sole condition of salvation only in the sense "that nothing else is coordinate with it." But faith is not made complete without the other two. Again, faith itself must not be thought of as mere belief. Faith is an attitude of life. It "denotes not merely intellectual assent, but also self-committal or trust." First and last, it is "trustful self-surrender to a personal will."

3. What now is the nature of that salvation which the individual thus appropriates? What do we mean when we speak of justification, adoption and heirship? How are we to construe Paul's phrase, "justification by faith"? What is the relation here of faith to works? How do human effort and merit relate themselves to the thought that salvation is a gift of God's free grace? We must think of justification as "God's gift to man's lowliness and faith rather than wages granted in return for his performances," but at the same time we must allow a proper place to human activity in making that justification a reality. The righteousness which is God's gift must become the righteousness of our life.

Where this has been disregarded, there antinomianism has appeared: the idea that, because we are justified by faith and not by works, we as Christians are not under obligation to the law. This was a danger

against which Wesley fought, and because of this he was criticized as denying justification by faith. See Stevens, *History,* Vol. II, pp. 32ff.

In being justified man is brought into right relationship with God; he becomes a member of the family of God. Man does not become a son of God; he is as man already a son of God. Adoption "signifies rather a transition from a standing in which the high privileges of sonship are put in abeyance by interruption of communion with God to a standing in which they are appropriately made available for actual enjoyment," p. 452.

4. Such is salvation as God's deed; what is it now in man's experience and life? This our author calls the subjective aspect. How are we to understand regeneration, conversion, sanctification? We must not lose anything that is included in these experiences, but we must also recognize the figurative way in which the Bible sets them forth. It is a change wrought by God's spirit. It varies in its manifestations with different men. It does not always mean a sharp crisis as, for example, in Paul's experience.

Our main trouble in regard to sanctification is that we make it an isolated experience which has no particular connection with what has gone before. When we once realize that conversion is but the beginning, an opportunity for further growth, the entrance upon a life which if true to itself must go on to completion, we see sanctifi-

cation as the highest aspect of an experience which is a whole. Its essence is ethical; it is conditioned on that obedience of life, that continuity of faith, that committal of the self, which alone make any life of the Spirit possible. And it gives evidence of its presence only as it issues in the fruits of the Spirit. If we define entire sanctification as "The healing of all tendencies to evil that inhere in the soul," there is still left plenty of room for victorious struggle and self-development. The spiritual life is an endless affair. The idea of finality is the one heresy. Never can we read to the full the mind of God, never can we appropriate to the full the life of God, never can we bring to completion here the self which is his own image. "Complete sanctification signifies perfected sonship, . . . conformity to Christ, . . . perfect love which casts out fear," p. 464.

5. If we have once grasped the meaning of salvation, whether from its objective or its subjective side, as something personal and spiritual, ethically conditioned and ethically fruitful, we have put ourselves in the way of understanding several related topics. If "Assurance, in the sense of an inward conviction or subjective certainty of being graciously accepted of God and embraced in his love, is part and parcel of the New Testament conception of vital religion," it has its evidence in experience itself, in the greater love for spiritual things, in the greater fruitfulness of life in a spiritual way, in a general enlivening

of the spiritual affections and a general illumination of the spiritual nature. The evidence is never mechanically conveyed and never attained by reflection alone. "By forming the character of the Son he puts the cry of a son in the heart. . . . A truly filial disposition . . . invokes God as Father."

Questions

Chapter I

Define the doctrine of predestination (1) as accepted by Sheldon, and (2) in the Calvinistic sense.

1. What passages are most frequently quoted in favor of the predestinarian idea? Show how these passages are wrongly interpreted, and give their correct interpretation.

2. Mention some passages that very strongly assert the universal purpose of God's grace.

3. What are the chief rational objections to predestinationism?

4. State the meaning of faith in the Pauline sense. Tell what it is and what place it holds in the spiritual life. What is meant by speaking of repentance and obedience as secondary conditions of salvation? In what sense is faith the sole condition of salvation?

5. Discuss justification by faith, setting forth the doctrine in its true meaning and full character. What is meant by imputing righteousness to man? How are you to understand salvation as a gift of God's

free grace? Criticize the Roman Catholic idea of what is required for salvation.

6. What is meant by saying that we are heirs of God and joint heirs with Jesus Christ? What is meant by adoption?

7. What is meant by awakening as different from regeneration? What is meant by regeneration, or rebirth? What does it accomplish? What is conversion as distinguished from regeneration? What is the significance of the statement, "Conversion is an affair of the will"?

8. If a person laid claim to sanctification what evidence would you ask for? Make plain what is included in the idea of sanctification, pointing out wrong conceptions. In what sense is there, and must there be, progress in sanctification? How does this come about?

9. What is meant by entire sanctification? Discuss the question of its possibility in this life.

10. How is anyone to tell whether he has been saved or not? What was Wesley's teaching on this matter? What is our author's position?

Chapter II.

Read Clarke, pp. 381-385.

The church and its ordinances are a medium of God's revelation and an instrument for the building up of Christian character and a Christian society. The church is an authority, not by virtue of its traditions, but only by virtue of its power to lift men up into lives of righteousness

and service, to make men children and servants of the living God. In a true sense it is the organized cause of Christ on earth. It expresses the social character and provides for the social needs of the Christian individual, for a Christian man "cannot prosper in the path of self-chosen isolation."

The church must be free to shape its policies in accordance with the demands of an ever growing experience and an ever changing environment. Its method of working must suit itself to the changing forms of the one great task to which it has been called. That task is a spiritual task, and the spirit is the life. The sacerdotal conception of the church mechanizes the whole approach of man to God, puts the spirit in bondage to the letter, flouts the facts of history, ignores the originality of the individual, makes of none effect the word of God through the traditions of men, exalts the creature above the Creator, and becomes a stone of stumbling to multitudes of needy souls. Such an idea appears in the doctrines of apostolic succession and papal infallibility.

7. The sacraments are "means of grace" in the real sense of the word, instruments by which the grace of God is made more real and potent for men. There is nothing magical in them. They do not carry their virtue in themselves. They are symbols stirring up the pure minded by way of remembrance to holier thoughts and things. "They make a visible proclamation of the

consoling truth that he who fulfills the conditions of the gospel call may surely count on a share in the blessings provided by redeeming love," p. 509.

Questions

1. Define the Christian Church. What is its great task in the world? Why do you think that it is a permanent institution?

2. What is meant by ecclesiastical authority? How did the conception of the church as an infallible authority and interpreter grow up? What is the function of the church in relation to the individual? The proper relation of the individual to the church?

3. What is meant by the invisible church? Apostolic succession? In your judgment what kind of church union is most needed to-day?

4. What is the spiritual conception of the priesthood? State and criticize the doctrines of papal infallibility and apostolic succession as held respectively by the Roman Catholic Church and in the Anglican Church.

5. What is the ministry of the church and what is its importance?

6. Discuss the nature and importance of prayer.

7. State what is meant by a sacrament.

8. Discuss the nature of baptism, the theory that it is necessary to salvation, the propriety and meaning of infant baptism, the form of baptism.

9. Discuss the Roman Catholic conception of the Lord's Supper. What is the true conception? Describe and criticize the so-called sacrament of penance.

Chapter III

Read Clarke, pp. 428-480.

1. "The goal toward which Christianity looks is not simply a great number of perfect men, but a great number of perfect men perfectly associated together, having a peculiar union with each other because of their oneness with Christ, a spiritual brotherhood, a holy and imperishable kingdom," p. 540. This ideal of a perfect society holds a chief place among the objects of Christian hope. It expresses the Christian outlook on history.

This hope is written large on the New Testament page. The only question in dispute concerns the time and the manner of its realization. Is it to be a visible earthly reign of Christ? Our author says: "The millennium, or the reign of Christ for one thousand years on the present earth, or any other form of the temporary Messianic kingdom, cannot be said to belong to the sphere of Christian doctrine."

Spiritually and ethically interpreted—that is, interpreted in terms of the *Christian* doctrine of God—this consummation means rather "the actual winning of men from selfishness to unselfishness, from indifference to life. It involves a like transformation in the lives of nations, manifesting itself in the substitution of peace for

war, and of international brotherhood and sympathy for rivalry and ambition. It requires further the complete organization of society according to Christian principle; the reconstitution of social life in all its aspects, economic, educational, literary, artistic, in forms adapted to express and to further the relations of brotherly sympathy in service, of which Christ's own life was an example. It requires, finally, such changes in the physical environment as shall remove all preventable causes of ignorance and vice. All this, at least, with more which we cannot as yet perfectly express, is involved in the coming of Christ's kingdom upon earth" (Brown, *Christian Theology,* p. 416). As to the time of the event, a sympathetic reading of Scripture will leave the question unanswered. Concerning the times we may well say, "I do not know." But of one thing we may assure ourselves, the way to the goal lies not in the adoption of any new means. The same gospel in which we have been trusting in the past, will have the needed power for the greater future. the new world will come only as the saving, self-sacrificing love of God in Jesus Christ becomes more and more the life of men.

2. One question remains for consideration. What is the character of the life after death?

Our greatest need here is sobriety and modesty in our claims of knowledge. Christian thought has commonly held to an intermediate stage, but there is very little in

the Bible upon which to build up a doctrine concerning it. We must avoid the elaborate and mistaken Roman Catholic doctrine of purgatory. We may well draw back also from the fanciful speculations of some Protestant theologians, or at least recognize that they are but speculations. Our author does not try to describe this state. He does, however, hold that this intermediate state is one of real moral significance. He thinks of those Christians who have not at the time of death attained full holiness of life. He considers those who have died in infancy and have never come to the place of moral decision. Finally he considers the case of those who have had no real opportunity for religious knowledge or training. Such may have the opportunity in that period for real moral decision or spiritual development. Very wisely, however, our author regards this as theory. For the Christian worker in his preaching there is one clear course: to bring the gospel to bear upon men with every earnest entreaty and with most earnest warning of the responsibility that rests upon all who hear and refuse to obey.

The fact of the resurrection is central in New Testament teaching. The character of the resurrection body is not clear. Paul certainly distinguishes the resurrection body from this earthly body and points out that it is different in its qualities.

Judgment, too, is one of the central teachings about the future. Our author asks us to distinguish between the picture

forms of the Judgment which appear in the New Testament (Matt. 25), and the great truth itself. The New Testament does not point to the extinction of the wicked in the future, nor to the resurrection of the saints alone. It does teach the future punishment of the finally impenitent. Whether the great mass of mankind is to be lost, however, is another question. In his last paragraphs he sets forth the Christian hope of that future life, where the perfect fellowship with God shall be enjoyed in a world that is perfectly suited to such a life.

Questions

1. Set forth the New Testament teachings which point to a completion, or consummation, of the Kingdom of God upon earth. Give the author's interpretation of Rev. 20. 4-6, and his argument against the millenarian view. State the author's position as regards the question of the time of the coming of the Kingdom.

2. State our author's opinion about the moral meaning of the intermediate state as given on pp. 555-559.

3. What does our author teach as to the nature of Christ's second coming, p. 561? As to the nature of the resurrection?

4. Give the grounds for belief in future punishment; for the belief that such punishment may be eternal.

5. What is the Christian's hope of eternal life and of the place in which the redeemed shall live?

Required Written Work

Most of the subjects given below are rather broad in their scope, and cannot be treated in a few hundred words. In preparing, master the material in the text, making the thought your own so that you can put it in your own language. Refer to Clarke as well as Sheldon in this study. Do not hesitate to express your own ideas. After this careful study, jot down the main points that should be set forth under the given subject, and then arrange these in a simple outline which you will follow. The test is not the amount that you write, but the evidence of thought that you give and the way in which your material is ordered and your thought set forth. What we omit is often quite as important as what we state. No definite length is assigned for the papers. They may vary from a few hundred words to a thousand or more.

1. Describe at least two of the attributes of God's nature. Describe his holiness and his love as the two great attributes of his *character,* and show their relation to each other.

2. Set forth the grounds in Christian experience for the doctrine of the Trinity. In doing this point out the meaning for the Christian life of God as our Father, of Jesus as Lord and Saviour, and of the Holy Spirit as our life. Note that in each case we are convinced that it is God who is coming to us.

3. Criticize the penal satisfaction theory

of the atonement. State the true conception, making plain the meaning of Christ's life and death for the forgiveness of sin and the saving of the sinner.

4. Set forth the meaning of the following: (1) Justification, (2) Regeneration, (3) Conversion, (4) Sanctification.

5. Set forth the nature of the church and its place and function in the world.

6. Set forth the doctrine as to the judgment and the future state of men; state Dr. Sheldon's teaching as to the intermediate state and its significance.

For Further Study

The list given below is intended to be merely suggestive, giving a few worth while books in some parts of this great field. Perhaps the most interesting and helpful way for further study would be for the student to select some particular doctrine and make that a subject of special study for a year, buying a group of the best books in this line. Such studies would at once bear fruit for the pulpit but would also have increasing value with the years. The Post-graduate Courses offered by the Commission on Courses of Study aim to give help in this manner.

General Works on theology and the study of theology:

Of the systematic theologies mentioned below, the first two are by Methodist authors, the late Professor Curtis of Drew and the late Professor Terry of Garrett.

The next two are by representative non-Methodist authors. Professor Brown of Union Seminary, New York, is a Presbyterian. He is a "modern" theologian and yet he carries over not a little Calvinism into his system. Professor Haering's work is translated from the German. He is modern and progressive, but moderate in his positions and thoroughly positive and evangelical. Professor Curtis' book is religiously and intellectually a most stimulating volume. Professor Terry's volume is a carefully arranged statement of biblical teachings on various themes rather than a system of doctrine.

Curtis, *The Christian Faith.*

Terry, *Biblical Dogmatics.*

Brown, *Christian Theology in Outline.*

Haering, *The Christian Faith.* 2 vols.

Rauschenbusch, *A Theology for a Social Gospel.*

Foundations, by Seven Oxford Men.

Orr, *Christian View of God and the World.*

Lobstein, *Introduction to Protestant Dogmatics.*

Paterson, *The Rule of Faith.*

Mackintosh, *Originality of the Christian Message.*

Knudson, *Present Tendencies in Religious Thought.*

Lyman, *Theology and Human Problems.*

The Doctrine of God:

Pringle-Pattison, *The Idea of God.*

Clarke, *The Christian Doctrine of God.*

Thomson, *The Christian Idea of God.*
Lyman, *The Experience of God in Modern Life.*
Hocking, *The Meaning of God in Human Experience.*
Otto, *The Idea of the Holy.*
Swain, *What and Where Is God?*

Sin and Salvation:

Moxon, *Doctrine of Sin.*
Orr, *Sin as a Problem of To-day.*
Mackintosh, *Christianity and Sin.*
Stevens, *Christian Doctrine of Salvation.*
Mackay, *Disease and Remedy of Sin.*
Denney, *Christian Doctrine of Reconciliation.*
Hocking, *Human Nature and Its Remaking.*
Glover, *Jesus in the Experience of Men.*
Richards, *Christian Ways of Salvation.*

The Person of Christ and the Holy Spirit:

Mackintosh, *Doctrine of the Person of Christ.*
Lewis, *Jesus Christ and the Human Quest.*
Denney, *Jesus and the Gospel.*
Forsyth, *The Person and Place of Christ.*
Brown, *The Creative Christ.*
Simpson, *The Fact of Christ.*
Streeter, *The Spirit.*
Rees, *The Holy Spirit.*
Walker, *The Spirit and the Incarnation.*

Prayer:

Fosdick, *The Meaning of Prayer.*

Streeter, *Concerning Prayer.*
Paterson, *The Power of Prayer.*
Stolz, *The Psychology of Prayer.*

Immortality:

Mackintosh, *Immortality and the Future.*
Fosdick, *The Assurance of Immortality.*
Streeter, *Immortality.*

FREEDOM AND CHRISTIAN CONDUCT

HAAS

The Author

John A. W. Haas is well fitted by education and experience for the work undertaken in the volume before us. His college and seminary training was received from leading institutions at home and abroad. In 1914 his Alma Mater, the University of Pennsylvania, conferred upon him the LL.D. degree, and the honor was repeated by Augustana College three years later. For sixteen years he served important parishes in New York City. In 1904 he entered upon his present work as president and professor of philosophy at Muhlenberg College. Four other volumes indicate his interest as preacher and educator: *Biblical Literature, Biblical Criticism, Trends of Thought and Christian Truth,* and *In the Light of Faith.*

The Book and How to Study It

From the standpoint of the minister *Freedom and Christian Conduct* is notable in several respects. The book draws upon modern scientific knowledge and yet deals with concrete problems of life in direct and untechnical language. This feature alone

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commends it as a good introduction to the field of ethics. The book also is a conscious attempt to introduce into the study of general ethics the materials offered by historical Christianity. Our author insists that any comprehensive study in this field must use the values unfolded in the life of the Christian Church and the moral principles of Jesus.

Further, this volume is in line with the increased interest in ethics within the Christian Church. John Wesley was very strongly interested in the practical applications of the gospel. You may remember how he insisted that for Methodists "salvation means salvation from sin," that he himself found more profit in sermons on good works than on what men called "gospel sermons." You will recall how he tried to exemplify and apply the Christian message on the ethical side both as regards individual life and in a social way. Later evangelicalism was inclined to think of religion too exclusively as simply inner experience, an individual matter between the soul and God, and a question of the life beyond. It left too much to one side the practical matters of conduct and character, especially as applied to social matters. That, surely, was not in the spirit of the prophets or Jesus or Paul, as a study of the Bible will quickly show. By way of test, turn to the first Gospel and to the first seven letters of Paul and see what proportion is given to strictly ethical matters.

To-day we feel anew in the Christian

Church the demand for a moral message. Jesus is not only a way to life but a way of life. He is a summons to each man and to society. What is the Christian way of living? Especially must we ask to-day, What does it mean for the family, for property, for the state, for international relations? Let us be perfectly clear in our mind as ministers of the church: Christianity asserts absolute authority as to what is right and wrong in human life and relations, and we as preachers must understand and proclaim this. Back of this lie certain other questions, and here the Christian position is widely assailed to-day. Is man really free? Is there a right that can and should command him? What makes right? What should man live for? For these questions too we need clear answer.

The arrangement of the volume into three parts and an introduction is a very convenient one. A careful study of the latter will reveal the dominant idea of the book: that genuine moral freedom is indispensable as a basis for a morally good life. If man is a puppet and the world a mechanism, then the high goal of morality and religion is only a dream. "Fundamentals of Freedom" raises the question of the actual nature of man. Does actual human nature supply the basis for what we consider the highest kind of character? Can these goals be reached? If Christian character and the "beloved community" cannot be grounded in the essential qualities of human nature, then the ministry is a futile task.

"The Finding of Freedom" outlines the main highways along which men have traveled in their search for the highest moral values. Here the question concerns the progress that has been made in the supreme quest of human life. The last division, "the Functioning of Freedom," suggests how a morally good life bears fruit in the complex relationships of society.

Examine the Table of Contents and read here and there in the text until the four underlying questions stand out clearly. (1) Is moral freedom real in the sense that men can make responsible choices, that they can form ideals of life and realize them in conduct? (2) Given human nature as it is, is it possible to develop the Christian ideal of character? (3) What are the outstanding philosophies that have appealed to men as the best way to live? What are the elements of truth in each view, and what the defects? (4) What are those qualities of character one ought to develop? How ought these qualities to affect institutions such as the home, church, and state?

You now have a bird's-eye view of the field of ethics. One additional caution will suffice before you take up the study of the chapters in order. Certain common words such as, "good," "virtue," "pleasure," "happiness," "rational," and "personality," are used to express a variety of ideas, and sometimes the meaning is vague. Especially is this the case when their usage extends over hundreds of years. A careful study of the context is the safest guide.

For both study and review, the student will find great help in noting the sections into which each chapter is divided, and the topic or question which the author has put at the head of each section. As you study the chapter, turn each of these topics into a question and test your knowledge by their means. When you have finished a chapter, turn back to the Table of Contents where each of these section headings is given. See if you can give a clear account of the author's statement concerning each. Then try to give a connected account of the chapter as a whole. Try the same method when you review the book as a whole.

Christianity and Ethics, by Alexander, is a good handbook. The special attention of the student is called to the books that are listed at the end of each chapter. They will guide the student in his further study. In these lists you will note some general texts on ethics like those of Dewey and Tufts, Bowne, Seth, Paulsen. Smyth, *Christian Ethics,* is standard in its field. G. B. Smith, *Principles of Christian Living,* is a smaller book, practical rather than philosophical, and very well written, with material that would be most helpful to the preacher. Hyde, *Five Great Philosophies of Life,* is a most interesting and stimulating discussion which contrasts the different ways of looking at the problem of living. Valuable recent works are those by Hobhouse, including *The Rational Good, Elements of Social Justice* and *Social Development.* In the same field is a small but very

stimulating volume, Robinson, *Christian Justice. Jesus Christ and the Christian Character,* by Peabody, is a book of special value to the preacher.

Chapter I—Ethics as a Science

Human personality awakes in man when he begins to pass moral judgments, that is, to evaluate character and conduct as right and wrong, good and bad, just and unjust, virtuous and vicious, praiseworthy and contemptible. In this chapter our author asks, Can these moral judgments be classified in an orderly body of information worthy of the name science? The term "science" is applied to any carefully organized group of facts or judgments concerning some particular aspect of human experience. A common and very important experience is that men do pass moral judgments, and this fact distinguishes them from all other creatures. Can these facts of the moral life be systematized and so made helpful? Such a helpful organization of moral interests and ideas constitutes the science of ethics.

A further question is: Granted that moral judgments can be so classified and called a science, to what group of sciences does it belong? Is ethics content with describing the kinds of persons and actions which are called good and bad? Or does it go further and tell us what kind of persons and actions *ought* to be approved or condemned? Obviously, ethics is concerned with what *ought* to be, not only with what *is,* with

values or *worth,* not only with *existence.* The former is called a *normative* and the latter a *descriptive* science.

Questions

1. In this chapter what is meant by "freedom"?
2. What is the subject matter of ethics?
3. Why should a science of the moral life be developed?
4. With what sciences is ethics more closely related? How?
5. What is meant by "Ethics is a universal science"?

Chapter II—Morality and Religion

As to the relation of morality and religion, what do you think of the following suggestions? (1) Religion depends upon morality to the extent that no religion can survive which flaunts the conscience of a people. The prophet always has a moral message and is a reformer of religion. "What doth Jehovah require . . . ?" "If thou bring thy gift to the altar . . . ." One must find right goals or the zeal of religion becomes a menace. "Holy wars" tell us that. (2) Morality depends upon religion in that religion also helps purify moral ideals, supplies dynamic for the realization of moral ends, and gives moral values an abiding significance by relating them to the character and purpose of God. Social service based wholly upon an ethical code is near-sighted and temporary as well as impotent. (3) Religion and morality are

mutually dependent. The great harm comes from trying to separate them. Together they make a man's life wholesome and complete.

Questions

1. Discuss what ethics does for religion and what religion does for ethics. Give illustrations.
2. Why do ethical societies try to separate religion and morals? What prompts an individual to do so?
3. How does religion affect our instincts, habits, motives, and *vice versa?*
4. What standard of the best life does Christianity offer, and what are its advantages?

Chapter III—Free Will

Daily our experience presents many factors that are important influences in character-making. We are conscious of a host of desires, many of them in conflict, others tending to support and strengthen one another. The conditions of life urge upon us the necessity of selecting some one desire or combination of them in the gratification of which we anticipate most satisfaction. This process we call making a choice. After deciding upon a goal or end of action, there comes deliberation as to the best means for achieving the end selected. Here again the situation is complex because there are many ways of carrying out a purpose. Finally, we identify ourselves for the time being with some purpose and so exclude

other desires and reject alternate interests. So from moment to moment we select from our desires, form purposes, execute plans, seek duty, accept obligations, mold habits, and so come into a character and a destiny. Along this way we praise and blame ourselves and others, experience justifiable pride and pungent remorse. In short we live *responsible* lives. All this points directly toward our nature as free moral beings.

But there is another and apparently opposite side. We come into this world, not with a given character, but with a very definite nature, with an inheritance of impulses and instincts and passions, and the history of a long past is written in the nature with which each new-born babe starts in life. Further, a man's spirit does not exist by itself; it is bound up closely with this physical organism, and in the most intimate way is conditioned and affected by it. We are told that the condition of a single gland, one of the so-called ductless glands, may determine whether a given individual is intelligent or feeble-minded. Finally, there is the influence upon each of us of the world about us, the environment in which we were born and brought up and in which we live to-day.

The subject taken up by this chapter is, then, of great importance. Methodist theology has always stood on the side of the freedom of the will. There is just as good reason for holding this position as ever. In the world about us to-day we find that men

generally acknowledge the fact of duty and hold other men responsible as those who might have done differently if they had willed. Without this we could not have a civilized society. We do not deny influences of various kinds. We realize that moral freedom does not mean that a man can choose anything that he wants at any time and one way as easily as the other. Our heredity, our surroundings, our past choices bear heavily upon us. Yet there is a measure of freedom, of power to determine what we are to be. The physical is real but so is the moral and spiritual; the body is real, but so is man's power to stop and reflect and choose and to rule over his body. *The Problem of Freedom*, by George H. Palmer, is excellent here. Very practical and helpful is the chapter on "Habit" by William James, either in his larger or smaller *Psychology*, a chapter that should be read by every preacher young or old.

Questions

1. Why is the problem of freedom a vital concern to religion?
2. What is the relation of motive, habit, and temperament?
3. What is the behaviorist conception of mind?
4. What problems are raised by the Jukes-Edwards study?
5. How do sociological studies modify our conception of freedom?
6. In what doctrines does Christianity

assume the reality of freedom and what is its nature?

Chapter IV—Conscience

Conscience is called by many names and has many definitions. What is it? Among the answers given are: Conscience is awareness of moral values, the power to distinguish right from wrong, the faculty of moral judgment, consciousness of the moral law, the voice of God in the human soul. These descriptions are gathered from the way in which conscience functions. Its work may be further analyzed: (1) Intellect and feeling unite in determining the rightness or wrongness of character and conduct. (2) Conscience seeks to change life in the direction of the best. (3) Its judgments seek to be impartial, without concessions or favoritism. (4) Some standard of right is always implied. (5) Obedience is optional. (6) The authority of conscience makes an uncompromising demand. The origin of conscience has been explained in several ways. Conscience, we are told, is the direct voice of God, an original endowment of human nature, the utterance of reason or feeling or of both combined, the accumulated wisdom of the race upon moral questions, the discovery of the moral constitution of the world or the will of God as expressed supremely in Jesus Christ.

QUESTIONS

1. Enumerate the main characteristics of the work of conscience.

2. What is the relation of conscience to civil law? to moral law?

3. What is meant by "social conscience"?

4. Is conscience ever infallible? Compare Acts 22. 1-5 with 23. 1.

5. How ought my conscience to be related to the character of Jesus?

Chapter V—Pessimism

Two important questions are raised in this chapter. One is, Can man be trusted to use his power to advance high moral ends? In the shadow of the Great War many are inclined to view this as the decisive question. The other issue seems more remote to many persons, but is it? Are our moral endeavors of any considerable significance in relation to the final nature of the universe? Is our world such that the stars in their courses are on the side of right living and against the face of them that do evil? Can we be sure that all things work together for good to them that love God? Think of Jesus in the face of a terrible death saying: "Be of good cheer."

QUESTIONS

1. What are the sources of present-day pessimism?

2. Is our worst failure an inability to will the good we know? Why?

3. Is Christianity pessimistic? In what sense, if any?

Chapter VI—Ethical Ideas

All of us use certain key words in speak-

ing of our moral and spiritual task. We compare ideals, but are they essential to actual choices? Are ideals real in that they stand for objective ends that give us direction and stability? Are they only filmy creations of a feverish imagination, doomed to vanish as a mist before the morning sun and to leave us disillusioned because we reached for the impossible? Over the doorway of the moral life is written, "Seek the highest good." What is it? How can it be recognized? Is it a pearl of lasting value that we may find or only the shadowy projection of private desires? "Right" and "justice" are words before which every will should bow. Who knows what they are? We are sure that we have rights and that justice is the cornerstone of life. Men hear and acknowledge the call of duty. Are they ever mistaken? Why? Duty well done bears fruit in a virtuous life.

Questions

1. In what ways do men try to find and test moral ideals?
2. Compare the views of Hobhouse and Dewey upon the nature of the Good.
3. Explain the doctrine of "natural right."
4. By what token is one's duty recognized?
5. How is habit related to virtue?

Chapter VII—The Good Is Pleasure

Now we enter upon a brief survey of the main highways along which mankind has

tried to find the best and most satisfying life. The oldest road and the one most frequently traveled says that pleasure is the highest end of man. By this test shall all know "right" from "wrong," "good" from "evil." Seek pleasure and avoid pain; the former is good and the latter is evil. This is the way called "hedonism." Its philosophy was founded by Epicurus in the city of Athens in 306 B. C. Epicureanism roots in a more elementary theory of pleasure developed about a century earlier in the school of the Cyrenaics. From them comes the notorious maxim, "Eat, drink, and be merry, for to-morrow we die." The future is uncertain; seize the pleasure at hand. And yet in trying to get the immediate pleasure one often incurs greater pain and loses the pleasure of a lifetime. If uncontrolled, pleasures of the sense life become morbid and costly. Epicurus saw this and urged his followers to seek a condition of mental rest, foregoing the painful cost of bodily pleasures.

Having made the discovery that pleasures differ in quality as well as quantity, another revision was due. Hedonists usually mean that the pleasure of the individual is the highest good. Every man for himself, and if you reproach your neighbor he will answer, "This gives me pleasure and is therefore right." Judas is as moral as Jesus, if only each one follows his own pleasure. John Stuart Mill (1806-1873) saw this fallacy and made two important contributions. He pointed out that what gives pleas-

ure to the individual depends upon his character. Secondly, he saw that self-interest is not the only motive; man is social as well as selfish. These two changes amount to a desertion of Epicureanism, and point to its fundamental weakness. The pleasure-pain criterion is untrue to human nature because it exaggerates the place of bodily feelings to the neglect of higher emotional and spiritual aspects of his nature. A person is much more than a succession of bodily feelings. A second weakness of hedonism is the false assumption that the individual is a complete unit, disconnected from his fellows except by his desire and effort to gain advantage over them. It is unwise, however, to attack Epicureanism on the ground that the pursuit of pleasure is unsuccessful. It is the most efficient rule-of-thumb ethical standard ever invented. Once accept its ideal of character—a comfort-loving succession of bodily feelings—and the attack based upon inability to attain that goal is futile. The trouble lies in a goal too low to give dignity to human life.

Questions

1. Trace the steps in the refinement of hedonistic theory.
2. What is distinctive about Utilitarianism?
3. How do Sidgwick's three principles illustrate the strength and weakness of hedonism?
4. Why is evolutionary ethics more often allied with a kind of hedonism?

Chapter VIII—The Good is Happiness

Socrates first aroused interest in a systematic study of the way to the city of the highest good. The earliest conclusion was that of hedonism. Other thinkers laid hold upon the sterner side of the master's teaching and turned the eyes of men in another direction. The Cynics, founded by Antisthenes (died 336 B. C.), saw the highest good in stifling feeling and satisfying the rational side of man's nature. A saying is reported of their leader: "I would rather go mad than feel pleasure." This indicates the extreme view of reason. Stoicism, established by Zeno in the fourth century B. C., gave new impetus to this movement of thought. Among noted followers are Cicero (died 43 B. C.) and Seneca (died 63 A. D.). The central idea of Stoicism is that a universal reason pervades all things. Man shares this reason as his chief power, and therefore his chief good is in expressing his rational nature. Feelings and passions are irrational and so apathy or feelinglessness is a first condition of a healthy soul.

A more balanced relation between feeling and reason was advocated by an earlier and more capable expositor of the Socratic teaching. Reason, thinks Plato (died 347 B. C.), is akin to the spiritual and eternal, while the senses live in the immediate and temporary material world. The soul is healthy, and happiness comes through the control of reason over instinct, appetite, and

desire. Dethrone reason in the individual or the state and confusion and internal strife enters. Only what appeals to reason is eternal and of permanent value. In the good life reason is master and feeling is slave. Aristotle (died 322 B. C.) follows his teacher in the notion that happiness or health of soul is the work of reason, but he gives feeling a larger and more dignified rôle. To him pleasurable feeling is the sign of wholesome activity. The rational life is one in which reason and feeling blend in harmonious union and all the powers of the soul are brought into full play. The conception of the good life as rational has appealed to some of the most distinguished men in the history of thought. One of them, Kant, found in Christian ethics a kindred idea.

Questions

1. What services does reason render in the moral life?
2. What is intuitionism?
3. What test of right conduct does Kant propose?
4. Point out the kinship of rationalism with asceticism, monasticism, and Puritanism.

Chapter IX—Personality

Hedonism, as we have seen, pictures man as a bundle of elemental feelings. Rationalism too often regards him as a mere reasoning apparatus. Really life begins as a chaotic mass of instincts, incoherent feel-

ings, vague and unconnected ideas. Gradually and by a long process of trial and error a closer organization of these elements is achieved. This formed system of desires, interests, and purposes is dignified with the name "person." The power which brought about this system we call "will." Our author reserves the term personality for such a harmonious organization of ideas and feelings as embodies morally good ends. "A real personality in the moral sense is a good personality. . . . The idea of personality and its power for freedom is lost through evil choices." Personality, then, is not only an achievement of a high degree of coordination of ideas and feelings in the direction of morally good values, but it is developed in a social medium and so represents capacity for fellowship. For this reason Christianity teaches that love is the fulfillment of life.

Questions

1. Is the will in any sense the product of training?
2. Distinguish personality from individuality.
3. In what ways does the social nature of personality reveal itself?
4. How does Christianity conceive the goal of moral personality?

Chapter X—The Individual Life

On one side, each of us faces the task of putting into our lives an order that is both dependable and symmetrical. Self-respect

is based upon a certain permanent and attractive coordination of interests. Such a character of dignity can be achieved only upon certain conditions. What are some of them? One must exorcise all petty desires and ignore immoral ends; he must find a cause that exalts one in devotion to it, exercise discipline through industry, develop self-control, and practice courage. Especially fine is the apostle's word, "not to think of one's self more highly than he ought." One finds goodness in being severely critical of self and generous in the estimate of others.

Questions

1. What two elements are always present in loyalty?
2. Why call tolerance a virtue?
3. What effect upon character has a frequent change of work?
4. Describe a moral attitude toward work.
5. Do courage and self-control help or hinder each other?

Chapter XI—Social Virtues

Long ago Aristotle directed attention to the fact that man is by nature a social being. Friendship in the broadest sense he thought of as a primary virtue because only in the medium of social intercourse of a peaceful kind can human life come to its best. In the complex and irritating relationships of modern life we do well to search for those basic principles of a

friendly society. Among the needed qualities are gentleness, kindness, mercifulness, forgiveness, charity, wisdom, sincerity, justice.

Questions

1. What is the essential element in each of the above mentioned virtues?
2. What is involved in forgiveness?
3. What did the early Christians mean by saying, "Charity is a duty, not a virtue"?
4. Give an example of the contrast of justice and mercy from the teaching of Jesus and from that of Paul.
5. How can Christian justice be promoted?

Chapter XII—The Family

Most students of history agree that the family is an institution of inestimable value. It represents the most helpful social adventure of men. Through it the most intimate and influential contacts are made. Here habits take root, standards are suggested, lessons in freedom and control are learned, ideals are formed, adventures in fellowship are taken. From the home other homes are perpetuated and social institutions receive color. Ideals which govern there have largest opportunity for the conquest of life.

Questions

1. Discuss the problem of authority in the home.
2. Evaluate four current views of marriage.

3. From the Gospels, what do you find is Jesus' view of divorce?

4. What forces tend to weaken the family?

Chapter XIII—The Church

The church is the institutional expression of the religious life. Like every effective channel for giving the will concrete expression, it rquires moral valuation. Too often such honest consideration is denied it by friend and foe. Yet to it men most naturally turn in search for knowledge of and fellowship with God. Therefore much hinges upon the fidelity of church leaders in making it the channel of divine revelation and moral help. Here too the end does not justify all means. Purity is never born of corruption. Moral help comes by clean channels. The church has a unique opportunity to multiply the moral and spiritual resources of our burdened and tempted lives.

QUESTIONS

1. Has the church any special qualification as the interpreter of divine revelation?

2. In what ways ought the church to be a fellowship?

3. Discuss the policy of the separation of church and state.

Chapter XIV—The State

In the last analysis every state would justify itself as the promoter and guarantee of justice. This is a large contract and a worthy end. For this reason its authority

is generally unquestioned. Yet how much is taken for granted in this? For one thing, a clear conception of justice in its concrete meaning by all its members. Secondly, that those charged with responsibility of administration are persons of moral integrity and with sufficient ability to stimulate a public mind devoted to the ends of justice. Finally, there must be a recognition that justice is universal, impartial with respect to the welfare of other national groups. We know how far the modern state is from reaching all this. Human welfare through justice; that calls for humility and sincerity, not for dogmatism and ulterior designs.

Questions

1. By whom is the authority of the state conferred?
2. Are the interests of justice best promoted by education or force of arms?
3. What is the place of enlightened public opinion in securing justice?
4. Compare democracy and socialism.
5. Is the "honor of the state" ever opposed to universal justice?

Required Written Work

Write a paper of approximately 700 words on any five of the following topics.

1. The Relation of Morality and Religion.
2. The Problem of Freedom and Determinism.
3. The Strength and Weakness of Hedonism.

4. The Origin and Reliability of Conscience.
5. The Nature of Moral Personality.
6. The Place and Value of the State.
7. Some Problems of the Family.
8. The Value of the Church to the Moral Life of a Community.

THE BOOK OF ISAIAH, VOLS. I AND II

SMITH

George Adam Smith is recognized as one of the most notable of living Old Testament scholars. He began his teaching career in 1880 in Aberdeen, Scotland, and is at the present time Principal and Vice-Chancellor of the Aberdeen University. With the thorough training of the scholar he has had the privilege of repeated travels in Bible lands. He has lectured frequently in the United States. Among his other important books are the following: *The Historical Geography of the Holy Land; The Twelve Prophets,* Expositor's Bible (2 vols.); *Modern Criticism and the Preaching of the Old Testament; Jerusalem: the Topography, Economics, and History* (2 vols.).

These books are not a commentary; they do not take up the text verse by verse. Nor do they treat at length the great critical questions. They are books of exposition, setting forth the great truths that are contained in these writings and their meaning for the life and faith of men to-day. They have been placed in the Course not merely that the student might learn something of the message of the great prophet,

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but that he might learn how to do this work of expository preaching. Here is one kind of preaching that is particularly needed. The young preacher especially should give himself to this. But he must learn that this work requires patient study, thorough preparation, and a clear realization of what the purpose and the method of such preaching is. There are two other preachers whom he might well study in this connection. One is Alexander Maclaren, the other Robertson of Brighton. The two volumes which give, the one Robertson's *Life and Letters* and the other his *Sermons,* can be secured now at very moderate expense and should be in the hands of every preacher.

Certain facts should be noted in the study of this book. (1) See how the broad study of the scholar supports the work of the preacher. There is long patient labor back of these powerful messages. He does not drag the details of that labor into the pulpit. He does not weary the people with long discussions. But this knowledge helps him to see the prophet's real meaning and message and to deliver that message with power. He has shown us, as perhaps no other, how the historical criticism of the Bible (sometimes called higher criticism) may bear the finest fruit for the work of the preacher. (2) Note the use of sympathetic imagination. The writer enters into every situation. He makes the men of old live for us. He sees, and so he can make us see. It

is life like our life and so it has a message for us. After the patient study, that is the second thing that we must do as expository preachers. (3) The author knows how to pick out, one might say to "feel out," the vital message, and to set it before us. The easiest mistake of an expository preacher is to say too many things. Expository preaching does not mean saying all that you know about a given passage. One must learn the great art of omission.

It is unusual to find a man who is at the same time so thorough a scholar and so genuine and effective a preacher as George Adam Smith. The preacher who possesses this volume will certainly wish to own the two volumes on the Minor Prophets by the same author.

Required Written Work, Vol. I

1. Read Isaiah 1 to 39. This reading should be done in connection with the reading of the book and in the order of the author's treatment.

2. From each of the five books into which this work falls, select one chapter and give the author's argument, or discussion, in outline. Give 300 words or more to each.

3. Select the five passages discussed by the author which, in your judgment, contain the best material for sermons. On the basis of these, write out in outline the substance of three sermons as you would preach them. Give at least several hundred

words to each and do not use the same chapters that you select above.

Required Written Work, Vol. II

1. Read Isaiah 40-66. This reading can be done in sections corresponding to the different divisions of the author's work. Underline significant passages.

2. Select at least one chapter from each book, as in Volume I, and give an outline or discussion of the main thoughts. Limit these outlines to about three hundred words. Make an effort to be brief and to the point.

3. From the passages treated in this volume, select the five that seem to you the greatest. Write down this list and with each passage give the reasons for your selection.

As to the Examination

This work was not prepared as a textbook. The student will therefore find it somewhat difficult to know just how to prepare for an examination, and the examiner equally difficult to frame questions that will test the student's knowledge and yet be fair. The following suggestions are therefore made:

Let the student always put first the careful reading and study of the text of the Bible itself, studying Professor Smith's exposition in connection with this. In connection with each biblical passage (using the divisions of the author) let him make sure of his knowledge of the following

items, so far as they are brought out by the author: (1) the historical situation and main historical facts; (2) the meaning, or exposition, of the biblical passage itself; (3) the meaning of the passage for the preacher, that is, the plain moral and religious message such as we might use to-day.

Note for the examiner: Base the examination upon this plan of study. Let the student have his Bible before him during the examination. Select passages according to the author's plan of division. The student may be asked to discuss a given passage and set forth the three items indicated above. Or he may be asked to give the historical setting of one passage (for example, Chapter VI or XL), an exposition of the meaning of another passage (that is, its historical meaning, what it meant to the people to whom it was written, as, for example, in Chapter I), and then a setting forth of the moral-religious message of some other passage as this would apply to us to-day or at any time.

Suggestions

Keep your Hastings' *Dictionary of the Bible* at hand and look up all topics upon which you need further light. The following articles in particular are suggested for Vol. I. "Israel" (for history 740-700 B. C.), "Isaiah," "Isaiah" (book of), "Jerusalem," "Ahaz," "Babylon," "Damascus," "Ethiopia," "Hezekiah," "Messiah," "Samaria," "Sennacherib," "Tyre," "Uzziah."

For Vol. II read in addition the articles "Assyria and Babylonia," "Babylon," "Bozrah," "Edom," "Isaiah" (book of), "Israel" (history), "Messiah," "Nations," "Persia," "Servant of the Lord."

Keep a notebook and make notes of helpful suggestions concerning sermons as they come to you. It is a good plan when a sermon thought is thus suggested to write out what comes to you at the time in the way of comment upon or a development of the thought.

Insert loose leaves of some light strong paper between the leaves of your Bible (a bit of paste at the edge will fasten them in). On these blank leaves write out helpful thoughts or interpretations that come to you in this study.

Bibliography

John Skinner, *The Book of Isaiah,* 1-39. Cambridge Bible, 75 cents.

G. W. Wade, *The Book of Isaiah.* Westminster Series. $4.00.

G. C. Workman, *The Servant of Jehovah.*

See also chapters on Isaiah in Knudson's *Beacon Lights of Prophecy* and Eiselen's *Prophecy and the Prophets.*

JAMES W. BASHFORD

GROSE

It is not easy to find a volume on foreign missions that will be interesting as well as informing. Here is a volume that was chosen for the Course not simply because it tells the story of a great Christian leader, but because it gives through this life a most interesting and suggestive setting forth of the missionary spirit and attitude on the one hand, and of one of our important mission fields on the other. Bishop Bashford illustrated the missionary spirit through the years in which he served as pastor and educator. His heart was in the mission field long before he went to China. The latter period of his life shows the same spirit at work on the field.

Bishop George R. Grose, the author of this biography, was a successful pastor for years, then became president of DePauw University, was a member of the Commission on Courses of Study during the last quadrennium, and at the last General Conference was elected bishop and stationed in China in succession to Bishop Bashford. The student of this volume should, if possible, secure and read Bishop Bashford's volume, *China: An Interpretation.*

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Comments and Questions

Chapter I

What did heredity and early environment contribute to the making of the future leader? Note the hardships through which he had to pass.

Chapter II

To succeed in life one must be willing to pay the price in effort, time and sacrifice. In his struggles toward the heights the young college student paid the price. Note the steps by which he gradually rose to distinction. What was the significance of his religious experience? His call to preach?

Chapter III

Bashford's career as a theological student offers a mine of suggestion, inspiration, and guidance to a ministerial candidate. It likewise sets forth the value of a technical theological education. How did Phillips Brooks influence him? What was his attitude toward Unitarianism?

Chapter IV

This chapter deserves careful scrutiny. What was the secret of Bashford's power in the pulpit? Note the serious spirit he entertained toward the preparation for the delivery of his message. Jot down all those items referred to in this and the following chapter which may be of help to you in your ministry. His attitude toward new aspects of truth was commendable. What did he

mean by the statement, p. 63, that he was a liberal and progressive Methodist? Do you accept his standard of the ministerial ideal as stated on pp. 66, 67?

Chapter V

Weigh carefully the social qualities of the man as revealed in this chapter. Saintliness and sociability are not mutually exclusive. The deep spirituality of his inner life will bear much study. Was Bashford justified in participating so frequently and so strenuously in public affairs and movements? As a minister of the gospel he evinced intense concern about all problems dealing with human life. Was he right?

Chapter VI

Do you think that the qualities he exhibited as college president—humanness, radiant cheer, common sense, willingness to cooperate—are qualities essential to a preacher? Was he right in placing the chief emphasis upon the building of character rather than upon the acquisition of facts of knowledge? Do you agree with his ideal of a Christian college, and would you sanction the methods he adopted to realize that ideal?

Chapter VII

In this man, elected to the episcopacy, we have the true type of New Testament bishop, a real overseer and shepherd of souls. Note how he became a world figure because of his commanding statesmanship. From the description in this chapter write

down the qualities that ought to be found in a true missionary. What would you say about having an intimate knowledge of the field in which one labors? About identifying oneself sympathetically with the people? Do you think the Bishop was right in his refusal to attempt to Americanize China? What was his objective and program? Ponder over p. 121. Do you agree with his attitude toward a narrow sectarianism? His support of the China Medical Board? His efforts making for a greater unification of Christian forces? Note the number of times his forecasts and judgments were borne out in later historical developments. Was he justified in mixing politics with religion?

Chapters VIII and IX

The man of action was also a man of thought and contemplation. Note the extent and variety of his literary output. Name and appraise his most important book. In the light of later developments, why may it be regarded as of historic importance? In the same manner pass judgment upon his other remarkable book, "The Oregon Missions." Do you think his style of writing is worth imitating?

Chapter IX

In this chapter we have a penetrating analysis of the mind of Bashford, its gradual development and its loyalty to the highest ideals, that gives much food for thought. Was there any evidence of weak-

ness present? So far as you know Wesley would you say that Bashford was at all like him in his philosophy of life, in his mental characteristics, in his catholicity of spirit? In this connection it would be well to refer to the life of Phillips Brooks. What was Bashford's attitude toward evolution, biblical criticism, pragmatism? Note the balance between the radical and the conservative which was so well exemplified in his life. Learning and religious fervor ought to go together. What was the chief theme of his message?

Chapters X to XIII

These chapters can be grouped together under the general caption, "Bashford the Man." An attempt is made to set forth his character, both in its personal and its social aspects. Then the author proceeds to evaluate the significance of sacrifice and suffering in the Bishop's life. We find that the prophet is also a saint.

In what respects did his appearance reflect the inner spirit? Ought a minister to be careful about his personal appearance and clothes? At the very heart of his life we find a wonderful combination of tenderness and strength that reminds one of Jesus. A minister will profit by making a careful appraisal of Bashford's type of ambition, pp. 188ff. What about his utilization of every minute of time? His willingness to serve in the hardest fields while refusing more remunerative positions? What do you now think was the secret of his life and of his

power with men? Note the genuine humility of this man, p. 202, pp. 203ff.

A man is as he is in his home. How well Bashford measured up to the highest in the most intimate relationships! Though deeply spiritual, he was no recluse; though a mystic in religion, he was not ascetic.

In the chapter dealing with the Bishop's suffering, note his faith and irrepressible cheer. His was an outstanding example of the triumph of the spirit over the flesh. As we read the glowing tributes in the last chapter we cannot but feel that we have come in contact with one of the truly noble and great figures of the church.

Required Written Work

1. *The Making of Character,* as illustrated in the developing career of Bashford. Note how he developed the qualities which he inherited. Consider the obstacles he overcame, the hardships he endured, the crucial decisions he made, loyalty to ideals, etc.

2. *The Pastor-Preacher.* Write a paper on "My Ideal of a Minister," and illustrate it from the life of Bashford. Stress the qualities which you think of most importance, pass lightly over those of less import.

3. *The Program and the Service of Christian Missions.* Taking illustrations and suggestions from this book, indicate what you think that Christian missions should do in a land like China, and how this work should be accomplished. Consider not only the direct benefits in individual lives but the

indirect service rendered to a country, its people, and its institutions.

On each of the above subjects write about 500 words.

The missionary work of our church in foreign lands has been committed to the Board of Foreign Missions. It carries on its work in six great fields, named here in the order in which the work was founded: Africa, Latin America, Eastern Asia, Europe, Southern Asia, and Southwestern Asia. Every pastor is an agent of this Board, and the Board itself is here to serve the pastor and help him in his work as missionary leader. The address of the Board is 150 Fifth Avenue, New York city, and its corresponding secretaries are Drs. Ralph E. Diffendorfer and John R. Edwards. Pastors should feel free to write to the Board on any matters relating to the interests of foreign missions.

AN OUTLINE OF CHRISTIAN THEOLOGY

CLARKE

William Newton Clarke was professor of Christian theology in Colgate University from 1890 until his death a few years ago. Previous to that he had been in the pastorate for twenty-seven years. He was a man of great simplicity of character and of deep and earnest spiritual life, qualities which appear in all his writings. His work on *Christian Doctrine* was at first privately printed for his own classes, but quickly found its way into wide circles. Bishops Vincent and Andrews of our own Church were among the first to recognize its value. He has written other works, though none of them has attained the circulation of this volume. Among these are, *The Christian Doctrine of God, The Ideal of Jesus, Sixty Years with the Bible, A Study of Christian Missions,* and *The Use of the Scriptures in Theology.*

The reason for the wide circulation of this book is not far to seek. First of all, the author writes theology in plain English, for which the students of this Course should be duly grateful. The study of theology cannot always be made easy. There are great questions that require hard thinking. But Professor Clarge has done

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his best for us by putting these matters in clearest style and simplest phrase. Secondly, he has made his theology human. He has brought it down from the clouds and out of the closets of the philosophers. He has shown us that theology has to do with life, with our own life and that of folks round about us, with our highest hopes and our deepest needs. He has thus made a book of deep interest. In the third place, his theology is religious. There is a devoutness of spirit and a sense of God which fill these pages. Books that discuss religion are not necessarily religious, and theology, even the most orthodox, does not always build up the religious life. This book should minister richly to the student's life. Finally, this book centers in Christ. This does not refer to the amount of space given to the study of Christ, although that is large, but rather to the fact that for the author it is the revelation in Christ that decides all questions.

The book has been placed in the collateral study of the Course to accompany the larger work of Professor Sheldon. Professor Sheldon's work is more systematically arranged and more comprehensive. It includes more references to the history of Christian thought and more of the biblical material. It gives more place also to the discussion of opposing opinions and erroneous doctrines. The briefer and more simply written text of Professor Clarke is well suited to be studied in connection with Sheldon.

Suggestions for Study

The two works by Sheldon and Clarke should be studied together, as has been previously suggested. If the student finds it at all confusing to study both at the same time, let him first study Clarke, with perhaps an occasional reference to Sheldon. Sheldon takes up some problems which Clarke passes by or considers but briefly. The study of the simpler text will prepare for the harder work which Sheldon's thorough discussions will require. If the student follows this second plan, let him take up Sheldon after finishing Clarke. He can then keep Clarke by his side for reference in connection with the study of Sheldon. In both cases the student should make careful and constant references to the biblical material that is cited.

Introduction

Note the definition of religion, and what religion includes. For our author, theology rests back upon religion. You will find his theology one that is closely related to personal faith, and also that the relation to Christian experience is constantly being pointed out.

Note carefully the order here. First comes Revelation, God making himself known and giving himself to men. Then comes the experience of men in which they know this God. Finally come the Writings, or Scriptures, in which this revelation and experience find record. Read carefully

the discussion of the Bible, what it is and how it is to be used. Compare the discussion of Professor Sheldon, pp. 74 to 156.

Test your knowledge of this section by defining or describing the following: religion, theology and its relation to religion, revelation. How does God reveal himself. The Bible is a revelation of God to us; was there a revelation that lay back of these Scriptures, that existed before they were written? Describe the character of the Bible and how it is to be used. Do we get any knowledge of God outside of the Bible? In what spirit and with what equipment should we undertake the study of theology?

PART I. GOD

In your reading, refer constantly to the table of contents. Only thus will you be able to keep order in your thought, to see what the discussion means, and where it is going. Keep in mind the broad outlines, and how the immediate subject of your study is related to the whole.

I. In this section you are considering the central theme of all thinking, the thought of God. What do we mean by God, and what do we as Christians think of God? Professor Clarke takes this up under two broad aspects: the nature of God and the character of God. Compare this with Professor Sheldon, who follows the same general division and simply uses different terms (metaphysical and moral attributes).

We think first of the nature of God as

a divine and absolute being. He is one, all-knowing, all-powerful, unchanging. But he is not blind power; he is personal spirit.

All this at first seems far removed from Christian experience and the interests of the people to whom we minister. A little study, however, will show how much this means to a deep and thoughtful Christian life. Read Psalm 139 and note how wonderful and how comforting is the thought of God's presence. Read the words of our Lord, and note how he found everywhere the presence of the Father: in the beauty of the flowers, in the growing grain, in the love of fathers for their children. He taught us to realize that presence in our praying, and how simply and confidently we might go to our closet and say to the One who is there by our side, Our Father. God's omniscience has its word of warning, but there is comfort as well in the thought, He knows. Think of his omnipotence. Jesus shows that one reason for the worry and fears of men is that they have no real vision of the power of God. If we had a true "fear" of God, should we be so much afraid of the world? Read Isaiah 40 for a wonderful picture of God's power, and an illustration of how the thought of it may bring comfort to men.

The attributes that concern the character of God come next. These Sheldon speaks of as the moral attributes. What we most want to know is how God feels toward us, and that question is answered here. Get clearly in mind the idea of God's holiness.

It is not negative. It does not mean mere separation from sin or sinners. Holiness and love are inseparable. The simplest way to describe God's character is to call it loving holiness, or holy love. And one is as true as the other. Note the mistakes that are made when the two are separated.

II. As to the evidence for the existence of God, compare Strickland (third year's Course) and Sheldon, pp. 52 to 73. Our author brings out two lines of argument. The first is intellectual, or logical. Three arguments are suggested here. They may be briefly summed up as follows: (1) The fact: the world is so made that we can know it, and man is such a being that he can know; both world and man are rational. The conclusion from this is, there must be a Mind, a rational Being, which is the common cause of both. (2) The facts: there is an ordered universe, rational and intelligible; there must be some cause adequate to this. Conclusion from these facts: the only adequate cause must be a creating Mind. (3) The facts: This universe is full of arrangements which show means and ends; there is adaptation everywhere, a fitting of things to serve purposes. Conclusion: there must be an ordering Mind.

This leads us, however, only to the thought of a great intelligent Being, and the Christian belief in a good God, the Father of our Lord Jesus Christ. For this faith in a good God our author now brings three arguments. (1) From man's religious nature. Man gets along in the world

by trusting his senses and his mind; the worst skeptic does that in practice. Man has the same right to trust his religious sense, and the men who exercise this trust achieve the highest in life. (2) The power that made us has put in us certain longings and convictions. If they be false, then we must believe in an evil God who is misleading and deceiving us. That is impossible, and so we must believe in a good God such as Christ revealed. (3) A good God would presumably reveal himself. Christianity claims to bring such a revelation. To try it is a fair test. That test produces the fruits of high character and a satisfying life.

III. The Relation of God to the Universe. Compare Sheldon, 228 to 254. This section meets puzzling problems and brings rich suggestions. God is the Creator. God is the great Presence (immanent), and yet he is more than the world (transcendent).

God is not merely the source of the world, but the world is dependent upon him. He controls it. What then of natural laws? They simply represent God's method in his world, which is that of order and uniformity. Yet this does not rule out special providences or the miraculous. These laws are God's instruments, they are not his fetters. He uses them, but they do not limit him. How does God control the world of men? Here his method is different. It is not direct, not compulsive. It is moral. He appeals, he persuades, that he may win men in free faith and love for

himself. Predestination of the Calvinistic type our author rules out.

The question of evil is a matter that comes home to the pastor in a very real way, for he has to face such questions often with his people. Note the clear distinction between physical and moral evil. We have no answer for all our questions, but some things are clear: God can make even evil minister to the good of his children; evil is here only to be overcome; by God's grace it can be overcome in our lives; in his good time it will be overthrown in the world.

IV. To many people the doctrine of the Trinity seems very remote from real Christian experience. It seems more like a doctrine which the church has told us to believe, than like something which speaks directly to our heart and bears fruit in our life. Dr. Clarke shows how this great doctrine springs from Christian experience.

Note his distinction between the religious side and the theological side. It is the religious side that appears in the New Testament, "the spiritual and practical interest." To appreciate this side it will be necessary to read the sections in Clarke which treat of Christ and his work and of the Holy Spirit and the life which comes through him. Because of this religious experience, in which men knew God the Father, the Son, and the Holy Spirit, the church moved on to its formulation of the doctrine of the Trinity. Men may differ in their understanding and appreciation of

the form in which this doctrine is stated, and it is, of course, stated in varying ways; but we can be one in the possession of that Christian life which we have from God through his Son, our Lord, in the Holy Spirit.

Part II. Man

On this whole section read Sheldon, pp. 272 to 322; these pages cover also Part III of Clarke.

After the doctrine of God and the world, comes the question of man. Before you begin reading, think of the questions which you want to have answered as a Christian man. Write them down. Now look over the Contents, see how many Clarke has included, and mark the four main points which he takes up.

I. Our author prefers to think of man as physical and spiritual, rather than as composed of body, soul, and spirit. Note the similar treatment in Sheldon. Think of man as the great dual being, and how wonderfully he is tied to the two worlds: to the material-natural, to the spiritual-divine. How does he differ from the lower animal world? How is he like God? Why do you believe in immortality?

II. Man is a moral being. What all does that imply? Try to state it. The great distinction that comes thus to man brings a tremendous responsibility. Here as elsewhere Professor Clarke stands clearly with Arminianism where it conflicts with Calvinism.

III. This individual man is a member of a race. How does he come to be? Sheldon prefers the theory of creationism, Clarke that of traducianism. What are these theories? Can we be certain here? Is it important to have a theory? The facts about the relation of a child to his parents and grandparents are well known.

IV. Note how our author meets the question of evolution. Some matters, he holds, belong properly to science. Let this find out, if it can, by what changes the world came to be, in what order life appeared, and all such things. Some matters belong to faith. In whatever order things came to be, faith holds that all came from God and by his deed. If it be by gradual development, then we simply declare that such was the method of his working.

Part III. Sin

This chapter is characteristic of Clarke. Note how much he has to say about sin as a fact, and about its nature, and how much less about the great questions of theological dispute. Read carefully Sheldon, pp. 303-322.

I. Sin is not a theological invention but a great and terrible reality of which men everywhere have to take account.

II. Read with especial care the discussion of the nature of sin. Test it by experience and observation. Make a list of the forms of sin, by dividing them into classes. Here is material for searching preaching.

III. While there are different ways of picturing how sin entered into the world, the important fact is that it came as man's free choice and that it abides in like manner. On "original sin" read carefully Sheldon's thorough discussion. In addition to native depravity, we are realizing to-day more and more the importance of sin as a social fact. There is a sinfulness which is more than a matter of individual acts. It has tainted the world's ideals, it appears in an industrial life that is selfish and cruel, in hatred and war between nations, and in many other ways. Not merely is the child born with a tendency to evil, but he comes into a world whose life and atmosphere are evil. Such environment is more powerful for evil than is heredity itself. It is indeed a form of heredity—social heredity.

IV. What does sin mean for our relation to God? (1) We are guilty, and that means blameworthy. (2) We come under punishment. Note that this penalty is necessary and inevitable, but that God seeks to use it for the redemption of man. Consider carefully what goes to make up penalty. Our author emphasizes rightly the moral and spiritual elements. (3) Forgiveness is often lightly conceived. Christian forgiveness can never mean merely passing over punishment. It cannot be anything less than the act which brings the sinner into a new relation to God. (4) God's attitude to the sinner follows from his nature as holiness and love. There is disapproval, condemnation, but also a holy and loving

eagerness to save this sinner and overcome the sin.

PART IV. CHRIST

Read Sheldon, pp. 325-413.

This section of Clarke is of especial interest and value. Note how much space is given to setting forth the fact of Christ and to the Scripture material. Our doctrine of Christ's person and of his work must flow out of scriptural testimony and general Christian experience. The scriptural testimony must include the gospel picture and the witness of the experience and faith of the early church. Not infrequently the abstract discussion of doctrines about Christ has hidden the real and personal Christ from the eyes of men.

I. Professor Clarke gives us (1) the picture of Christ. He draws freely from the gospel record. He does not merely recall facts, but he gets back of these to the person, the spirit of Jesus. (2) Next come the New Testament statements as to the purpose of Christ's work. (3) Finally we hear what the New Testament tells of what Christ actually wrought as seen in the apostolic church. This rich biblical material will be appreciated by the preacher.

II. The Incarnation is next considered, that is, the doctrine that in Christ God became man. (1) First we have again the Scripture materials. The whole N. T. joins in looking at Christ as both human and divine. (2) How can this be? One thing that will help us is to realize that man

is made in the image of God. That truth was obscured by the old theologians, who made a sharp contrast between the human and divine, and who seemed to conceive of Jesus as made up of two contrasted beings somehow joined together. Mystery remains, but the greatest mystery is the depth of God's loving and redeeming mercy that moved him to this end. (3) Jesus is one person, the life of the divine Spirit within given human limitations. To try to analyze all this is to go beyond our knowledge. (4) It is more important to appreciate the Incarnation as God's plan for redeeming the world. Would there have been an Incarnation if man had not sinned? Compare Sheldon here.

III. That Jesus was both human and divine is not a bald theory, it is a truth full of life and meaning. Get hold of this great fact first. Get the gospel picture of that full and perfect unity of Jesus with the Father; he could say: He that hath seen me hath seen the Father. At the same time he was man, one with men not simply in his human nature, but in perfect sympathy and service and self-devotion. Only because he was thus one with God and man could he do his great work of redeeming men.

IV. We come next to the question about which endless volumes have been written: What was the work which Christ wrought for the forgiveness of men's sins and the salvation of men? The common word for this is atonement. Clarke prefers the word

reconciliation, for which there is better precedent in New Testament usage. In the midst of much controversy, let us first of all clearly grasp the distinction which Sheldon makes, top of page 384, between the fact that our salvation comes through Christ and the theory as to just how this is accomplished by his work. It is the *fact* that Paul emphasizes: "God was in Christ reconciling the world into himself." And to preach this is our ministry as it was Paul's, 2 Cor. 5. 17-19.

Study this section in Clarke side by side with that of Sheldon. Compare first of all their citation and interpretation of Scripture: Sheldon, pp. 373ff., Clarke in scattered references including sections already read.

Note the criticism of various theories as found in both. That in Sheldon is more extensive and thorough. Both oppose the penal satisfaction theory: the idea that there must be punishment before there can be forgiveness, and that Christ in the strict sense bears such punishment in order that men may be forgiven. The punishment for sin cannot be transferred, says Dr. Clarke, for the real punishment of sin lies in spiritual consequences. The good may suffer for the sinful, but it is not penal suffering, 331. Sheldon's criticism of this penal satisfaction theory is thorough, pp. 397-402. He, too, denies that we have the right to call Christ's sufferings penalty, and points out in the quotation from Ebrard why penalty cannot be transferred, top p. 399. But he

has more serious arguments to bring. The whole theory is tied up with the Calvinistic conception of a limited atonement and unconditional election, p. 400.

Our two authors differ in the way in which they express their views, but show general agreement in the positions themselves. Read both carefully and compare. For Sheldon's view note especially pp. 404, 410, 411. Page 409 contains a single and summary statement. Christ's work, he says, must meet two needs: man must be profoundly influenced, God's love must be shown forth as holy love. Both writers point out how the death of Christ was needed because of men, to move them and to win them to reconciliation with God. But both recognize also that this work of Christ was needed from the divine side. It was not needed to placate an angry God. It was not needed to pay a given amount of penalty demanded according to Law. It was not something done to change God. And yet it was needed in order to the forgiving of man by God. The two writers express the nature of this need somewhat differently. Professor Sheldon speaks of the "demand that the claims of divine holiness or righteousness should be signally expressed along with the supreme manifestation of God's love," p. 411. Professor Clarke declares that in Christ we have God's "self-expression with reference to sin, as hating sin," p. 339; he speaks of the "expression of his righteousness," 344; "God alone can set forth his righteousness

in a full and satisfactory exhibition," pp. 348, 349. There is a satisfaction of God, an eternal atonement, a propitiation of God; but this is not by some one without, the source is in God himself, pp. 348, 349. Compare with this Sheldon, p. 409: "Should any one think it worth while to challenge the propriety of setting forth as an objective element in the atonement that of which God himself is the chief source, it must be replied that a Godward bearing is not excluded from a specific transaction because God himself is preeminently its originator," p. 409.

V. After finishing this study, recall that our chief task as preachers is not to discuss these theories, but so to present Christ to the people that they will be saved. Consider what is necessary to that end. How does Christ save this particular sinner? Note for yourself some of the things that are necessary. The man must see himself, his sin, his need. The man must feel a hatred of sin, a longing for a higher life. The man needs some word that will show him that he can be forgiven, that he can have the power of a new life. How does Christ bring all this? Does he not reveal that holiness of God which condemns sin and smites the sinner? Does he not by his own spirit and life show what man may and should be, and kindle the new desire? Does he not show the mercy of God that forgives, and the help of God that saves? All this he shows in his words, in his life, in his death. Our task is to bring this

Christ to bear upon men as the power of God unto salvation. And this is the thought and the purpose that fill the New Testament.

Now all this really concerns the present activity of Christ, pp. 362-368. To this thought neither of our authors devotes a great deal of space. Professor Clarke narrows the thought too much. Christ's prophetic work still goes on. He still teaches men through his words, through his life and death, through his Spirit. The cross is the great deed of Christ as Priest, or Mediator. But his work of mediation also goes on. He is still the Way by which men come to God. We sometimes look forward to his Kingship. But his Kingship began in that royal life of the spirit which he lived on earth, it is continued in his power as the ascended Christ, and it shall be consummated with the coming of his kingdom in fulness upon earth.

Part V. The Holy Spirit and the Divine Life in Man

What Professor Clarke takes up in Parts V and VI is included by Professor Sheldon in his Part V. The two authors give quite a different proportion of space to the various subjects. For that reason they well supplement each other here. Professor Sheldon deals more thoroughly with some of the theological problems involved. Professor Clarke describes more fully the aspects of personal religious experience, particularly in this Part.

I. As regards the Holy Spirit, it is in the Christian experience that he is known to us. Before we can speak concerning his divine nature and place in the Trinity, he must be known thus in the Christian life. And this is the important knowledge.

II. It is of especial importance to recognize that close relation between Christ and the Holy Spirit which is set forth here. Not simply John 14 to 16 points this out, but all the rest of the New Testament. Note how the writers of the N. T. use in turn Holy Spirit, Spirit of Christ, or even simply Christ.

III, IV. An interesting study based upon the fourth Gospel.

V. Here is the heart of this part of the book. Study carefully Sheldon, pp. 434ff. (1) The emphasis upon love as the real life of the Spirit in us reminds one of Wesley. (2) On the scope of God's grace and the meaning of election note Sheldon, pp. 417ff. The traditional Baptist theology is Calvinistic, but Clarke, though a Baptist, stands clearly on the side of Arminianism here as elsewhere. (3) The discussion of these great truths of the Christian life in such simple language and with such religious warmth is specially helpful to the preacher. Here and in (4) and (5) compare with Sheldon.

The discussion of justification is not so clear. Clarke is trying to guard against an idea of justification that is merely formal. He wants to do justice to the fact that the Christian is not merely a man accepted of

God (the religious fact), but that he is a new man (the moral fact). That is true, and Wesley was trying to guard this same moral interest in his famous Minute on Calvinism (Stevens, *History of Methodism*, II. 32, 33). But Clarke here endangers the doctrine of justification by grace. God does not wait until a man has come "to be in relation to God where and what he ought to be," Clarke, p. 407. The sinner is received because of God's grace, and never because of what he is or has come to be. God does not first help a man to be good and then receive him as his son. He receives the man as his son in order that he may become good. Justification comes before sanctification.

In all this it must be remembered that faith and grace go side by side. God's grace saves only where there is faith. But faith has a tremendous moral meaning, which we have too often overlooked. It is not simply believing something, or reaching out our hand to take something. It is man opening his heart, it is a definite surrender to God. Faith does not earn the new life or make it. It is man's "Yes" to God, by which the door is opened through which the new life comes in. The gift is all of God and all of grace, but this whole-hearted, trusting, surrendering "Yes" must come from man. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." God does look into the heart, as Clarke says; but he does not ask what man has been able to do,

but only what this man is willing to let God do for him.

Note that Professor Clarke's treatment of the church is brief and inadequate. Study carefully Sheldon, pp. 479ff. The treatment of the sacraments, which usually comes in connection with the church, is omitted altogether here.

PART VI. THINGS TO COME

With each subject treated under this head, follow carefully Sheldon's discussion, pp. 540ff. Here is a department of Christian truth, as has been suggested before, where sobriety and care are needed. The reticence of the New Testament writers on this subject is very striking compared with the elaborate and detailed theories of some theologians. The Christian hope itself, however, is very definitely set forth in the N. T. and with firm conviction. (1) The kingdom of God is to come upon earth. (2) There is to be an eternal kingdom beyond, an immortal life for all the children of God. Side by side with the latter goes the conviction (3) of the future punishment of the wicked, as the result of that judgment to which good and evil must all come. Beyond these simple facts lie fields of theory where there is much difference of opinion.

Professor Clarke, like Professor Sheldon, rejects the premillennial theory, Sheldon, pp. 544ff., Clarke, pp. 436ff. For him the second coming of our Lord is spiritual and invisible. The coming and abiding of

Christ by the Holy Spirit is the fulfillment of his promise, as John pointed out. He does not hold to a visible return in a single dramatic event. This is in substantial agreement with Sheldon, p. 545.

As to the life after death, Dr. Clarke denies conditional immortality as also the idea of the ultimate extinction of the wicked. He insists upon the great truths of the future judgment, the gift of life for the good, the punishment of the evil, and the necessary separation between the two. Like Sheldon he faces the fact that there are countless morally undeveloped persons who die. A real moral development on their part means the possible choice of either good or evil. Compare Sheldon, pp. 555ff. Note, however, the contrast between Clarke and Sheldon in the matter of the final fate of the wicked. Clarke is not dogmatic. He is by no means a Universalist, for he does not declare that all will be saved. He does admit, however, the possibility of a man's returning to God even after death. He puts the possibility thus: "A man goes into the other life loving and choosing evil, to live there in sin, and take the consequences; he thereby plans for nothing but to go on losing, dwarfing himself, hungering, thirsting, chafing, choosing to be as he is, and yet unsatisfied, loving his evil and hating its fruit, growing away from the good or else driven back to it through uttermost anguish of soul—he can expect nothing but this till such time as he is ready to take the step of penitence,

faith, and loyalty to God, to which Christ is already calling him, and do, perhaps after ages of bitter experience, what he ought to do to-day." Over against this read with care Professor Sheldon's statement of the position of the church and of the New Testament writers, pp. 570ff.

The duty of the preacher is clear, particularly in our day. He does not deal with infants or those who do not have the gospel. He is bringing the gospel to the men who are before him, and he must drive home upon them their opportunity, their responsibility, and the eternal consequences of their choice. He looks out and sees men becoming fixed in their ways and hardened in their sins. It is his to cry the warning. He hears the great call to service, which is God's solemn summons that can never come again. The fact of sin with its guilt and its terrible consequences, the fact of man's freedom and the responsibility that goes with it, the glory of the Christian life and the call of God to service, these are truths that need proclamation to-day as never before.

Required Written Work

What was said in connection with Sheldon applies here. The subjects given below are rather broad in their scope. No definite length is suggested, but they may vary from several hundred to several thousand words. Use Sheldon as well as Clarke in preparation. Master the ideas first, until you have so made them your own that you

can state them freely in your own language. Before you write jot down the main points to be covered. Then arrange what you wish to say in a simple outline and follow this in writing. To write papers of some length on these subjects will not be hard; the real test will be how much thought and study they evidence and how well the ideas are set forth. Do not think it enough to fill up space; it is almost as important to know what to omit as it is to know what to say.

1. State in your own language the three arguments for the being of God, as given by Clarke, which seem to you most convincing.

2. Describe God's present relation to the world touching his preservation of the world and his ordering providence.

3. Describe the nature of man as physical-spiritual being. Note especially what is included in the latter.

4. Describe (1) the nature of sin, (2) its consequences, (3) the meaning of depravity, (4) the nature and purpose of punishment.

5. Describe the nature of Christ in his relation to God and men, and show how this fits him for his work.

6. Describe the work of Christ by which he wins and saves men.

7. Describe the work of the Holy Spirit in relation to the world and in Christian life and experience.

GOOD MINISTERS OF JESUS CHRIST

McDOWELL

The Author

William F. McDowell is a native of Ohio. He graduated from Ohio Wesleyan University and Boston University School of Theology. After some years in the pastorate he became chancellor of the University of Denver. Then he was corresponding secretary of the Board of Education of the Methodist Episcopal Church, and finally was elected bishop in 1904. At present he resides at Washington, D. C., and has charge of the Conferences of the Washington Area. Bishop McDowell has many qualifications for writing such a book. Not the least of these, however, is found in his own gifts, which have made him one of the outstanding preachers of the church of to-day.

The Book

In 1871 the Lyman Beecher Lectures on Preaching were established at the Divinity School of Yale University. Since then various notable preachers of America, England, and Scotland have delivered these lectures. One year they were given by a

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layman of the Protestant Episcopal Church. In 1917 they were delivered by Bishop McDowell and were then embodied in this book.

Bishop McDowell did not attempt to cover the whole field of a preacher's qualifications and needs. He adopted instead the general idea of grouping certain important elements of ministerial power around the personal ministry of Jesus Christ. Being limited to eight lectures, he was compelled to leave untouched some topics, as he acknowledges in his last lecture. But he produced a book of great attractiveness and helpfulness to every earnest preacher of the gospel. Choosing certain qualities of the ministry of Jesus, he endeavors to make other preachers emulate them. References to "that other Minister" are frequent. The book is written with great beauty of language and style. The author is felicitous in illustration, allusion, and quotation, and at times there are delightful touches of humor. And all these literary merits are crowned by the intense spirituality which glows through the effort to make preachers of the gospel imitators of the greatest of Preachers and Ministers.

How to Study the Book

The student should at first read the book through, perhaps somewhat rapidly, so as to get the general idea of the author's plan and purpose. There are eight chapters, each one devoted to a particular element in the ministry of Jesus.

In the second place, the student should take up each chapter and master its central idea. As he goes through the book in this way he will perceive how each of the separate jewels is fitted into the crown. While all is good, special attention should yet be given to the chapters on "The Ministry of Rescue" and "The Ministry of Conservation." These chapters contain thoughts that are central for the minister's work.

The student should keep constantly in mind the thought of testing his own ministry by the ideals given in the book. The study should be not merely for knowledge but for inspiration.

Required Written Work

Each of these chapters has a definite message, something which the author is trying to say to his fellow ministers, trying to get them to understand. Set forth this message briefly as you have gotten it. You do not need to use more than two or three hundred words for each chapter, but be sure you get the real thought and the full meaning.

Write a letter to some brother minister telling him about this book. In this letter state what help you have gotten from the study and what you consider to be some of its most stimulating and valuable ideas and suggestions. This letter can be from three to five hundred words long.

CHURCH COOPERATION IN COMMUNITY LIFE

VOGT

The Methodist Church is especially strong in rural communities and smaller towns. The large majority of those taking this Course of Study are engaged in such fields. Aside from that, every Methodist minister should be interested in these problems and should understand them because they vitally affect our church as a whole. A thoughtful study of the book will show, moreover, that the main problems here presented apply to all churches.

The author of this book was until recently the head of the rural department of the Board of Home Missions. Previous to that time he was professor of rural economics at the Ohio State University. He has written a larger volume in this general field, an Introduction to Rural Economics.

The questions which follow have been prepared by one of the best of our rural church experts. They aim to be suggestive and helpful and to stimulate further thought upon these matters as well as to point out practical meanings for the pastor's own field. They are not limited strictly to the subject matter of the text. The student will

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do well in studying this volume to keep a notebook and write out the answers to the questions proposed here for each chapter.

Chapter I. Some Preliminary Definitions

1. Applying the definition given to the term "community" to the place in which you are living, is it necessary for you to enlarge your concept as to the size of your community?

2. Enumerate all the local interests which draw the people of your community together. Are these interests sufficient to develop a strong group consciousness?

3. It is customary to classify all communities under 2,500 population as rural. Do you find any objection on the part of those who are living in small towns to be classed as country folks? Why?

4. The statement is made that the church is the only agency in existence that is concerned with man in all his relationships. Do you think that the people in your community, outside of the church, believe this? Does the impression prevail, judging from the program of your church, that you and your church are interested only in preparing men for the future life?

5. What is the proportion of church members in your community to the entire population? How does this compare with the statistics given for the whole country?

6. Draw a map of your community. Indicate by different colored lines the various interests which center in your community such as the trade area, telephone

area, school districts, parish boundaries, etc. Is your parish as large as the trade area? As large as any of the areas of economic interests? As large as the area of social interests? If it is not, why not?

Suggested Readings

Butterfield, Kenyon L., *A Christian Program for a Rural Community.*

Sanderson, Dwight L., *Locating the Rural Community.* A pamphlet issued by Cornell University.

Galpin, C. J., *Rural Life.*

Chapter II. The Basis for Community Service

1. What meetings of social welfare workers have you attended during the past year. If you have not attended any, why not? Do you not think that your interest in such gatherings would give you a greater vision as to the field of service open to the church?

2. What has your church done to improve the environment in which your young people must live?

3. As regards the church's attitude toward children, our church holds that "all children are members of the Kingdom of God." That does not mean that they do not need the grace of God and the Spirit of God as truly as any sinner who turns from evil to God. It does mean that we need to pay more attention to the life and training of our young people as suggested here.

4. State your attitude in regard to the

conversion of children. Must they "pray their way through" and have a definite experience of conversion before they can be called Christians?

5. If a boy eight years old should ask the privilege of uniting with the church what would you say to him? In other words do you agree with Doctor Vogt in the position which he takes in regard to the relation of children to the church.

6. Doctor Vogt defines "spiritual" as including all those relationships that affect the soul of the individual. Does this mean that a base ball game might have spiritual values? If so, in what way?

7. What are the problems which you must meet in your community?

8. Enumerate the definite goals for which you are striving in your church work.

Suggested Readings

Earp, E. L., *Biblical Backgrounds for the Rural Message.*

Wilson, Warren H., *The Church at the Center.*

Chapter III. The Economic Challenge to the Church

1. If the economic condition in the country so directly affects the church, give instances where a church or preacher has helped the farmer solve his economic problem.

2. Make a list of the young people who have left your community during the past year and have gone into the city. Write

down after each name, if possible, the reason for going. What might have been done to improve conditions in the community so that some of these young people might have remained?

3. Make a list of the families which have moved into town and state reasons as above.

4. What has been the effect of the "hard times" among the farmers upon the work of the church? Has the preacher received less salary? Has less been paid for benevolences? Have proposed building or improvements been delayed?

5. In a county where there is a County Farm Advisor, should the church attempt to develop a program of better farming? If the church does not lead, what attitude should it take?

6. Do the tenants in your community attend church as well, in proportion to their numbers, as do the owners? Do they support the church? What effect, if any, has the tenant system had upon the church? Suggest ways in which the church could more effectively reach the tenant.

7. What farm organizations are represented in your community? What is your estimate of the work which they are doing? Are you a member of any of these organizations? Do you ever attend any of their meetings?

8. Of the five ways given by which the church can help to improve economic conditions, which one offers the greatest opportunity for you and your church to be of service?

Suggested Readings

Galpin, C. J., *Rural Social Problems.*
Feeman, H. L., *The Kingdom and the Farm.*

Chapter IV. The Social Challenge to the Church

1. Make a list of all the organizations in your community which are interested in the moral welfare of the community. Is there any organization better fitted to solve these problems than the church? What is the church doing in addition to its services of worship to improve the moral conditions?

2. In your community what interests center about the school? About the church? Make a list of them. With this list before you do you feel that the community looks to the church or the school for leadership?

3. Doctor Vogt thinks that the church is better adapted to become the center of community activities than the school. Is that true in your community? State your position in regard to this matter.

4. Make a survey of the different kinds of amusements and forms of recreation indulged in by the young people of your community. If possible submit a questionnaire to a group of your young people for the purpose of discovering the kind of amusement they like best. We are apt to jump to conclusions and say that dancing or card-playing is the most popular when extensive surveys have shown that young people really enjoy other things more.

5. Of the amusements indulged in, which are harmful? Which are helpful?

6. Outline a recreational program for your church which you think would meet the recreational needs of your community.

Four Helpful Books

Richardson, Norman E., *The Church at Play.*

Powell, Warren T., *Recreational Leadership for the Church and Community.*

Community Service Series, *Rural and Small Community Leadership.*

Bancroft, Jessie H., *Games for the Playground, Home, and School.*

Chapter V. Building for Community Service

1. A modern church building should provide for worship, religious education, social life, and community service. Does your church meet these needs?

2. In a small community which would you prefer, a community house as part of the church building and under the control of the church, or one entirely separate from the church and under the control of a community organization? Give reasons.

3. It has been said that "the church should be the concentration of the life of the people, the greatest influence for good that is brought to bear upon them. The village church should be the spiritual, ethical, and artistic inspiration of the people." Can this be truly said of the churches in your community?

4. What are the objections usually made to using the church for recreational purposes? Are these objections valid? Can the church escape the responsibility of providing a place where its young people may engage in clean and wholesome recreation?

5. If your church has made provision for a room for social and recreational programs, should its use be restricted to those who attend your church or Sunday school? Should it be the purpose to use it mainly as a means to build up attendance at church services?

6. Altogether too often in thinking of a program of community service we feel that nothing can be done unless we have a new building and equipment. We should be quite sure first that we are making the best use of the building and equipment we have. Do you feel that your church building is being used to the best advantage?

7. Draw a plan of your church; then indicate such changes as might be made so as to provide for all the activities of the church. Estimate the cost of such changes.

The Bureau of Architecture of our church should be consulted about remodeling an old building, or building a new one. The address is 58 East Washington Street, Chicago, Illinois.

Chapter VI. The Church and Public Thought

1. Roy Smith says, "The most expensive thing about a church is an empty pew."

After a careful study of the services of your church and conditions which exist in your community, state definitely why more people do not attend church regularly. Is it that the church services are unattractive or are there conditions in the community which make churchgoing impossible for a large number of people?

2. Many surveys reveal the fact that even church members do not attend services regularly (fifty per cent attend at least half of the time). Would you say that the attendance of the membership of your church was better or worse than this?

3. Of the sermons which you have preached during the last six months, how many of them have dealt with the vital problems of the present day?

4. Have you discussed from the pulpit or in a public gathering the present-day problems of rural life? The economic problem of the farmer? Do such topics interest the people in the community who are not regular attendants of the church?

5. How many sermons during the last year have you preached on the fundamental doctrines of the Christian religion?

6. Of the "superstitious and harmful beliefs" mentioned in the text, which ones are to be found in your community? What has been your attitude toward them? Doctor Vogt suggests that the solution lies not in writing polemics against them but in filling the minds of the people with unquestioned truth. Do you agree with him?

7. Prepare an outline of a sermon em-

bracing the thought suggested on pages 100-101.

Suggested Readings

Bailey, W. L., *Holy Earth.*

Butterfield, Kenyon L., *A Christian Program for a Rural Community. The Farmer and the New Day.*

Chapter VII. Adjusting the Local Church to the Community

1. We speak frequently as though the social service program were something new. Many are opposed to it because it is new, and frequently we hear someone say that if the preachers preached the gospel we would not need to have plans and ideas in regard to social work. What is the "Old Gospel"?

2. Jesus says of himself that he came not to be ministered unto but to minister. In what ways is the church with which you are connected showing the same spirit of service? What plans have you in mind which will help the people get a vision of service?

3. Four serious problems are stated as existing within the church itself that must be adjusted before it can act most effectively in meeting the challenge discussed in the preceding chapters. Which of these problems is the most serious in your church?

4. In considering the problem of the training of preachers study the men in your district. How many of them have had college or seminary training or both? Secure,

if possible, from the World Service Commission a copy of the pamphlet prepared by Miss Bennett, entitled *Training and Efficiency*. This will help you understand the need of an adequate training for the work of the ministry.

5. What would you consider an adequate salary for a rural preacher, one that would give him the necessary equipment and provide a comfortable living for himself and family? Can your church pay this amount? Why not? If there were fewer churches, would the pastors' salaries be larger?

6. Do you think that the country church offers a real challenge to the young man entering the ministry?

7. What could be done in your Conference to make the work of the country minister more attractive? Is there any opportunity to win promotion and still remain in rural work?

Several sets of slides are available from the World Service Commission illustrating the enlarged program of the rural church:

"The Field of the Rural Church."

"The Program of the Rural Church."

"The Farmer's Church."

Chapter VIII. Interdenominational Readjustments

1. In adjusting the problem of overchurching in a community a number of plans have been tried. Of the three described in this chapter, which one do you consider the most practical? Have any of

these plans been tried in communities in which you have lived? What have been the results?

2. In stating the results which have been achieved in certain sections from churches uniting or federating, only the effect which this action has had upon the church has been given. What do you think would be the effect upon those who are not connected with any church?

3. The County Sunday School Association is often the only agency in which the different churches cooperate. This is of real value, but what other service has it rendered than the annual institute?

4. Are the churches trying to reach the young people through organizations which are within the church or organizations which are outside of the church? Boy Scouts, Camp Fire Girls, etc.? Would it be better to have these organizations entirely within the control of the church?

5. What can be said in favor of, or against, a union church? Would the interests of the Kingdom be advanced in your community if all the churches were to unite in a community church?

6. Make a list of the activities in which the churches might well cooperate though they still carried on their own program? Would not a united effort in these activities produce much better results than if each church were working independently.

Chapter X should be studied in connection with this chapter.

Suggested Readings

McGarrah, A. F., *Practical Interchurch Methods.*

Federal Council of the Churches of Christ in America, *Churches Allied for Common Tasks.*

Brunner, E. deS., *Town and Country Churches in the United States.*

Chapter IX. The Church and Other Rural Agencies

1. Of the organizations listed in Chapter IX, which ones are functioning in your community? What kind of service are they rendering?

2. Is there any overlapping in the activities for which they are responsible in your community?

3. How are they related to the churches? Are their leaders members or attendants of any of the churches in the community?

4. Has any attempt been made to federate these different organizations? To correlate their work with the work of the churches? Could the church do what these organizations are doing as well or better? If the church could carry on these different activities, how does it happen that an outside organization comes in?

5. In the average rural community there are usually several organizations engaged in the same type of work, while other and perhaps very much needed work is being neglected. Is this true in your community?

6. Outline a plan of federation of all the

organizations in your community for the purpose of interesting all organized groups in a program of community betterment.

For Further Reading

The following three pamphlets are suggested for study:

1. *Mobilizing the Rural Community,* Massachusetts Agricultural College, Bulletin No. 23.

2. *Helping the Community Saw Wood.* Extension Division, College of Agriculture of West Virginia, Morgantown, West Virginia.

3. *Rural Planning.* Farmers' Bulletin No. 1325, United States Department of Agriculture.

Chapter X. Missionary Programs and Rural Community Service

1. Would you make any criticism of the principles stated in this chapter which are supposed to govern the distribution of missionary funds?

2. Doctor Vogt suggests that home missionary funds have sometimes been used simply for the purpose of keeping denominational interests alive. Do you know of any instance where such a statement is true?

3. In appropriating missionary funds for a district which would be the best policy to put $50 or $100 in ten or twelve different places to help out on the pastors' salaries, or to put $1,000 or $1,200 into one church where there is a real opportunity and a pastor who can put across a program?

4. After a careful study of the plan for denominational adjustments as outlined in this chapter, work out a plan of adjustments in your county. What new fields should be opened up? Are there communities which are overchurched? If so, are there places from which the Methodist Church should withdraw? In what places should Methodism be given the full responsibility? Probably the best way to make such a study is to draw a map of the county, locating all churches of all denominations, indicating circuits and the residences of the pastors. This work has been done on a large number of districts, and if you are interested you might secure help by writing to the Home Board or the nearest Rural Leadership man in one of our denominational schools. In several districts much work along this line has been accomplished.

Study in this connection the suggestions contained in Chapter VIII.

Chapter XI. Summary and Conclusions

1. Of what practical value has the study of this book been to you? Has it given you a broader vision of the work of the church? Can you state more definitely your real objectives? Has it made you feel that there is a real challenge in the work of the rural church?

2. After the study of this book are you satisfied with the statement which you made in connection with Chapter II? How would you change it?

For Further Reading

The following books will prove helpful in further study:

Butterfield, Kenyon L., *A Christian Program for a Rural Community.*

Sanderson, Dwight L., *The Farmer and His Community.*

Brunner, Edmund deS., *Test Methods in Town and Country Churches.*

Earp, E. L., *Rural Organization. The Rural Church Serving the Community.*

Felton, Ralph A., *Rural Community Service. Serving the Neighborhood.*

Required Written Work

The following numbers indicate questions on the various chapters as given above. Thus "I. 2" means Chapter I, Question 2. Write out fully the answers to the questions which follow: I. 2; II. 8; III. 3, 6; IV. 1; V. 4, 7; VI. 3, 5; VII. 3; VIII. 6; IX. 1, 3; XI. 1.

Those who are now pastors of churches in country or smaller towns will select eight chapters upon which to report. With four of these chapters give a digest of the argument. With the other four chapters set down what in your mind are the most valuable points made by the author in each chapter.

HISTORY OF METHODISM, VOL. III

STEVENS

Pages three and four of the Preface will give the student a good outline with which to begin his study, pointing out how Methodist history is divided between these three volumes. In this volume we deal no longer with the romance of the beginnings of Methodism, and the central figure of Wesley is not present. Important and interesting events face us, however. The first of these is that period of trial in the years immediately following Wesley's death. Of absorbing interest is the story of Methodism's missionary labors and her spread in distant continents and islands. This volume, like those that have preceded it, is rich in incident and in the pictures of the preachers of Methodism.

The Roman numerals given below refer to the chapters. It will be a good plan for the student to note at the beginning of his reading the "Required Written Work" for this book, and to gather material for the various papers as he reads.

I, II. Study these chapters carefully that you may see just what the serious problems were that faced the Methodists after Wesley's death. Note two aspects. (1) During his life Wesley had had absolute personal control. This of necessity now

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passed over to a body of men who should alike control the material property (chapels, etc.) and direct the labors of the preachers. (2) Wesley had never severed the tie with the Established Church. Methodist services were to avoid conflict with the hours of the Anglican services, and Methodist preachers as such were not allowed to administer the sacraments. He had not given Wesleyanism in England what he had conceded to the new Methodist Church in America. This could not so remain, but the change came not without great struggles and real dangers. Note the spirit of earnestness and prayer with which the preachers faced these matters (see p. 59 and elsewhere).

III. In this chapter attention should be given to the following remarkable characters: Richard Watson, Thomas Hanby, Captain Webb, Hester Ann Rogers.

IV. Become familiar with the significant facts in the lives of Benson, Adam Clarke, Butterworth, Bramwell, Ann Cutler, Seth and Dinah Evans, Samuel Hick.

V. The action taken by the Conference of 1797 is important. Some of the succeeding Conferences are of almost equal significance. What were the most notable actions taken by the Conferences of 1797-1805? What action was taken regarding women preachers? Who were the following: Murlin, Olivers, Alexander Mather? Note what the author has to say here and elsewhere concerning the triumphant deaths of Methodists.

VI. Characterize the following representative men of British Methodism (material to be found also in other chapters): Clarke, Watson, Bunting, Newton, Coke. What were the great contributions of each to Methodism?

VII. What was the "Legal One Hundred"? What steps were taken toward the foundation and extension of home and foreign missions? What was the Committee of Privileges? In what way was it instrumental in promoting religious liberty? Who was John Pawson?

VIII. In the face of what obstacles did Methodist successes continue 1805-1815? Notice the introduction of the camp-meeting into England and the attitude of the English people toward it. Who were the Primitive Methodists? Of the characters mentioned note especially Carvosso, Lorenzo Dow, Mary Fletcher.

IX, X. Along what general lines did Methodism develop from 1815-1825? Become familiar with the incidents in the lives of the following: Bradburn, the "Wesleyan Demosthenes," George Story, John Smith.

XI, XII. The chapters XI-XIV read like a modern book of the Acts of the Apostles. Methodism was missionary in spirit from the beginning; now it becomes in fullest sense a missionary church. The author gives us a fascinating story in relating the ordinary and the extraordinary experiences of Methodist missionaries.

What were the three stages in Methodist

development? Why is Methodism a missionary church? Who was the first great missionary promoter in Methodism? Describe his labors and death. What success did Methodism have in the West Indies? How did Methodism come to Asia (Ceylon and India)? The facts given about India are interesting in view of the phenomenal victories won in later years.

XIII. How did Methodism come to Africa? What of the extension of the work into the interior? Who was Melville B. Cox? What were the general results of the missionary labors in Africa?

XIV. What were some of the remarkable triumphs of Methodist missions in Australia and neighboring islands? Who was "the first royal Methodist preacher"? State the great transformations that were effected among the cannibals?

XV. By whom was Methodism introduced into Ireland? In what way did the Irish Rebellion affect the Methodists? What was the notable work accomplished by James M'Quigg? Observe the effect of the sacramental controversy upon Irish Methodism. Who was Adam Averell?

XVI, XVII. Here, as in some of the preceding chapters, we have frequent references to American Methodism. All these references (not too numerous or extensive) ought to have the special attention of the student.

The period from 1825 to 1839 is one of consolidation. What are the facts which indicate that Methodism grew rapidly in

America during this period? How were the finances of British Methodism improved? How was theological study promoted?

Note the origin of the Associated Methodists, The Methodist Free Church, and The Methodist Protestant Church. What does the author say regarding the marked success of Methodism?

XVIII. The last chapter presents statistical results and an interesting general summary of great value. Why and how was the great Jubilee instituted in 1839? What can be said about the gains and the influence of Methodism up to 1839? With the author's statements as a guide name the most important influences and movements for which Methodism is directly or indirectly responsible.

It is interesting to compare the figures given for 1839 with those for world-wide Methodism as given in the Methodist Year Book for 1925. According to this there are now in all branches of Methodism about 56,000 ministers, 96,000 lay preachers, nearly ten million members (including probationers), eleven million in Sunday schools, and over 100,000 churches. This does not include Methodist adherents.

The student who wishes a good picture of the Methodism of to-day as seen in the Methodist Episcopal Church should by all means secure a copy of the last number of the Methodist Year Book. Though sold at a nominal price, it is crowded with valuable and interesting material about the

societies of the church and its varied activities.

Required Written Work

1. Write a paper upon The Period of Controversy Following Wesley's Death. Show what the problems were that faced English Methodism at this time. Outline the main events, and tell how the matter was finally settled.

2. Describe the rise of the New Connection, the Primitive Methodist Church, and the Methodist Protestant Church.

3. Outline the main events in the missionary progress of Methodism as narrated in Chapters XI to XIV.

4. Select the six men who seem to you the most significant leaders of Methodism in this period, and give a brief description of the character and life of each. The Index will be found valuable in bringing together the scattered material concerning these men.

A minimum of 500 to 1,000 words should be given to each of these papers.

THE METHODIST REVIEW

The *Methodist Review,* appearing every other month, is a notable record of current thought, especially as found in the Methodist Church, though valuable contributions come also from without. Though costing the preacher but two dollars and a half a year, the price of an ordinary book, it gives in the course of a year the equivalent of six good octavo volumes of 350 pages each. Here are discussions in theology. Here the leaders of the church consider important questions as to its life and work. Here are found essays and literary articles, with the consideration of questions of social service and missions. Under Book Notices are given interesting reports upon valuable books of recent date. Copious extracts from these works give choice material to the preacher. And all this does not exhaust the scope of the *Review.*

Required Written Work

From each number of the *Review* select the two articles which are of most value to you. State why you have chosen them. Write out a brief statement of their con-

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tents, using about two hundred words for each.

In each number select from the editorial departments three items of special interest to you and state what they are.

HOMILETICAL DIRECTIONS AND SUGGESTIONS

Recall the statements made in the *Directions and Helps* of the first, second, and third years as to the purpose of these "Suggestions": (1) to aid the student in getting from his studies the largest profit for his preaching; (2) to assign some special homiletical tasks in order to continue his training in this field.

The material of this fourth year is unusually rich for the preacher. You should gain many more sermon suggestions than you can use during the year. Keep your homiletic notebook at hand as you study. Or you may find it desirable to keep each sermon suggestion upon a separate sheet of paper. Upon this sheet you can then write down appropriate illustrations and further thoughts as they come, letting the sermon grow in this manner until you are ready to use it. Keep such papers in a separate drawer or filing case. In this way you may have on hand a score or a hundred sermon themes more or less developed.

The most important help which these "Homiletical Suggestions" can give you will not be in indicating sermon subjects to you, but in training you to look for sermons and to find them. This "homiletic

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bent" or habit of mind is invaluable to the preacher. What is suggested here in connection with your Conference studies you should practice in all your reading, and indeed in your intercourse with men as well as with books. Jesus found his texts and illustrations in the world around him. There are sermons all about you, and the best illustrations are not those that you pay for in books of illustration and anecdote. Some men complain of being "preached out." He who acquires this homiletic instinct and joins with it constant, thorough, and broad reading and study will find his stores of truth growing richer and more fruitful with every year of his ministry. He will then be doing as Beecher did, "make his whole life run toward the pulpit."

The Biblical Group

The most suggestive of these is *Paul and His Epistles*. Professor Hayes himself has a strong homiletic bent. He is interested in the religious values of these writings. Consider, for example, the way in which he treats the "Main Lessons" to be taken from the apocalyptic writings, pp. 178ff. Note also his treatment of "Some Minor Lessons" in connection with the same epistle, pp. 182ff.

Leaving for the moment the question of particular sermons, note the indirect values of the study of this book. Every sermon that you preach from a word of Paul in the future ought to be better because of

this study. You know now the man who wrote these words. He is no mere name, however great, but a definite character. You know his passions, his ambitions, his purposes, his friends, his ruling ideas. His words now have a new and richer meaning. Further, when you preach from a given passage, you know something of the letter of which it is a part, how it was written, to whom it went, what were its purpose and its message. All this enriches the text and gives you a surer grasp upon it. Of course, this does not mean that every time you preach from Paul you must give an outline of his life, or a general discussion of the epistle in question. Above all, the study of Paul's teachings will help you to be a better and truer interpreter of the great apostle.

There are some general sermons on Paul and his letters which you ought to give your people in the course of time. Use any books that you can for collateral reading. That would include, of the books in the Course, articles from Hastings, *Dictionary of the Bible,* and Rall, *New Testament History.* In addition buy at least one good life of Paul. Preach on Paul's character: Paul as Friend, Paul as Missionary, Paul the Christian, The Man of Faith, The Man of Love, etc. Preach sermons on his life and on different aspects of his work. Taking an Epistle like First Corinthians, secure a good commentary and then either preach a series of sermons or use it for a series of prayer meeting talks or studies. Sometimes a single sermon on a given letter will

be found fruitful and interesting, and will encourage your people to read Paul with understanding and more appreciation. Preach on The Story of a Runaway Slave (Philemon), The Oldest Christian Letter (First Thessalonians), A Prison Letter to Some Friends (Philippians). In such a sermon do not try to give an exposition of the Epistle as a whole. Make a story of the letter, setting forth the circumstances and significance of it all, and then bring out the central message or some outstanding applications.

Expository sermons are of another character. Here you take up a section of a letter at a time. Divide it so that the section will have some unity. Then select the outstanding truths and set them forth as clearly as you can, bringing out at the same time their meaning for us. Certain passages in these letters are of especial interest and value. To speak of Christian love is to call up 1 Cor. 13. The thought of the Christian hope (immortality) brings up at once 1. Cor. 15. 2 Cor. 5. 14-21 is a wonderful passage for a sermon on The Christian Message.

Of individual texts we cannot speak. Take one Epistle like Romans or First Corinthians, and under the guidance of Professor Hayes go through it and mark the texts upon which you would like some time to preach or the sermon subjects suggested. You will be surprised at the number.

By no means should the ethical portions of Paul's letters be overlooked. In almost

all of Paul's letters the latter part is given over to moral teachings. Preaching on such themes is especially needed.

The two volumes of George Adam Smith's *Isaiah* have a double value to the preacher. They bring him large stores of most suggestive and interesting material, while at the same time they illustrate the art of expository preaching as practiced by a master mind. But do not be content merely to appropriate sermons from these books bodily. And do not fail to get the other two volumes by Professor Smith on the minor prophets.

The Doctrinal Group

The fourth year of the Course lays special emphasis upon Christian Doctrine, including Sheldon, *System of Christian Doctrine,* and Clarke, *Outline of Christian Theology*. We will consider these two books together in the matter of their homiletic meaning.

It must be confessed that the book on theology is the one which the student is likely to put on the highest shelf when he has finished its study, and which he is least likely to relate to his preaching. Sometimes it is because he thinks people want practical sermons and not doctrinal teaching. Sometimes it is because he feels that the doctrinal discussions of the book are so far removed from real life and its needs. It is of little use to ask who is at fault, theologian or preacher or people. The fact remains: the right kind of theology should

be the most fruitful book in a preacher's library and should mean most for his preaching. We are not simply to entertain men or even to exhort men. We have a message of truth to bring, the truth about God and his will and loving purpose for men, the truth about Christ in whom we see God's will and God's grace, the truth about man which shall show him what he is in his sin and what he may be by God's help. But is not that the very task of theology? True, theology must do its work differently from the sermon. The sermon takes one truth, it seeks to win the interest of men for it, to show them its significance, to bring conviction to their mind and application to their life; it must always be with reference to the hearer. Theology, on the other hand, must think how these truths are related, must probe and scrutinize, must ask as to the underlying principles. Theology thinks of the truth itself, while the sermon thinks of the truth in relation to men; but both consider the same truth. How then is the preacher to use this truth for his preaching?

In the first place the study of this truth should help him to think clearly and rightly about the great questions of religion. Even when a man is not preaching doctrinal sermons, his point of view, his hold on the underlying realities will color and shape his whole preaching. It will give it clearness, depth, sureness, and the power to grip. Paul is a good illustration of this, and Paul's Master is even better. Jesus

deals with the simplest duties and needs of the common life, but his answer to such everyday questions comes from the great faith that underlies his thinking. He tells men not to worry. Why? Because of the kind of God in whom they believe, the Father who has all power and is all love. He bids men be loving and forgiving instead of selfish and hard, but the ground of this he finds again in God, who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Paul takes the great doctrine of the incarnation in order to teach the duty of a humble unselfishness of spirit, Phil. 2. 1-11. He who has a clear strong hold of Christian truth will be a better preacher in every respect.

In addition to this there is the matter of the direct presentation of Christian doctrine in the pulpit. The need for this may be put in two statements: Christian truth makes for strong and rich Christian life; wrong teachings or shallow thinking make for weak lives or even loss of life. Now this does not mean that men are saved by correct opinions; it is one thing to believe in a system of doctrine, it is another thing to have the mind of Christ. But what we need is not love *or* truth, it is love *and* truth. And we need only note again how Paul, for example, combines the two in his letters, first setting forth truth and correcting error, then making clear the meaning of all this for life.

As you study Sheldon and Clarke, con-

sider whether there are important truths of the Christian faith which you have been neglecting. As you study each part in these books, make a list of the themes that you ought to present some time during the course of a pastorate. Then consider which are especially needed by your people and at what time.

Take, for example, Part II of Sheldon and Part I of Clarke, the doctrine of God and his relation to the world. Much of this you cannot use at all, but what truths are there that will help your people? Here are some of them: The Christian's God (God as both holy and loving, showing how holiness and love belong together and correcting wrong ideas). The God of Power (set forth the power of God as shown in the Scripture, as seen in nature and history and the salvation of men; then show what this means for Christian trust and peace). A separate sermon might well be preached upon each the holiness and the love of God, showing especially how these are revealed in Jesus Christ. God's care for the world, his providence in the world, would form another theme. At this time sermons on God, his power, his providence, his world purposes, would be especially helpful.

Equally fruitful are the sections that refer to man and sin. Here again the preacher must use care. The truth that bears upon life is the truth that he should present. He will not discuss in the pulpit the theory of evolution, or the question

whether man is body, soul, and spirit, or simply body and spirit. But he may well preach upon the glory of man as made in the image of God, and drive home its double lesson: (1) that we should aim at nothing less than the high calling of sons of God, and (2) that we should shun the selfish, the impure, and sinful as the more evil because of that high calling (compare 1 Cor. 3. 16, 17, for example). He will not discuss the freedom of the will, but he will preach to men as free beings, pointing out how God has made us kings of this our life, how great the obligation is that goes with such power, and what are the consequences of its use or misuse.

Especially suggestive is Clarke's section on Sin. There is without question to-day a lessened sense of sin, of its guilt, and of our personal responsibility. We have made a gain as regards the sense of social evil and our responsibility concerning it, but in the other respect we are losing. Clarke's discussion is definite and concrete. He gives a good deal of space to the personal and practical aspects, where the older theologians spent more time in the discussion of the entrance of sin into the world, native depravity, original sin, and the like. While these last are important matters theologically, the material here presented is more suggestive to the preacher. Clarke's section on Christ is also peculiarly rich in biblical and religious material that will be stimulating to the minister's thought and helpful in his preaching.

The same can be said of his treatment of the Holy Spirit and his relation to the divine life in men.

On the matter of the method of doctrinal preaching a few words may be added to what has already been indicated.

1. Remember that it is truth for life that you are bringing. Avoid those discussions that have no practical bearing. There are theological discussions of the Trinity, for example, that have no place in the pulpit. But the truth that makes this doctrine is needed, the truth about God the Father, about that life of God which is given us in the Holy Spirit who dwells in us, and about Jesus as the one in whom God comes to men.

2. Set forth the truth as clearly as you can. People will appreciate big subjects, they are the most interesting in the world; but you must make them plain. The backbone of every doctrinal sermon must be a clear statement of the truth. Then you can go on to illustrate and apply. But clear teaching demands clear thinking. Master the truth for yourself before you begin to prepare the sermon for your people.

3. Make this truth just as concrete as you can. Bring it near by means of illustration. Make it interesting. Show what it means for the daily experience of common folks. You must not only preach big themes, but you must know how to bring the big themes close to the common man, otherwise you have failed.

4. A well chosen text or passage of

Scripture is a great help. Such a text gives color to the sermon, makes it concrete, and gives the people something definite to lay hold of in their thought.

5. The biblical and the doctrinal may often be combined, especially in a series of sermons. For example, preach on The Creed of Christ with such subjects as the following: What Jesus Taught About God, What Jesus Thought of Man, Jesus' Idea of Religion, etc. Or plan a series on The Great Words of Paul: Faith, Grace, Love, the Lord, The Cross, Life, The Spirit. Or preach on The Great Texts of Paul, choosing such passages as set forth his great doctrinal teachings.

The four remaining books do not belong in either of the preceding groups. Neither do they all belong together. We will therefor consider each one separately.

Freedom and Christian Conduct, by Haas. "I find more profit in sermons on either good tempers, or good works, than in what are vulgarly called *gospel sermons.*" So wrote John Wesley to one of his correspondents. He was afraid of cant, afraid that his preachers would indulge in pious phrases without coming to close grips with the practical problems of life and conduct. There was ground for his fear then; there is now. We need urgently more preaching on "good tempers," that is, character, and "good works," that is, conduct.

We must not think, however, that we are meeting these needs by simply exhort-

ing people to be good, or by attacks on certain evils like intemperance and divorce, or forms of misconduct like certain kinds of amusement which we disapprove. The questions of greatest importance here are those which will concern every member of your congregation. What is the Christian ideal of character? What are the great principles of Christian living? How shall we apply these in the various relations that we have to others in the complex life of to-day? What are the threatening evils? How shall we overcome them? How shall we attain the good? A study of the Gospels and of the letters of Paul will show how largely Jesus and Paul were concerned with such practical questions. Such a study will also give you most valuable materials and an abundance of suggestive texts.

Taking first the idea of freedom, a sermon could be preached on Freedom and Responsibility. The Bible everywhere assumes that we are free, that we can choose and decide. What a great gift that is: to know, to choose, to be the builders of our own life! But what a great responsibility! But there are limits to freedom; what our fathers were (heredity), the world about us (environment), our own past life (habits) —all these limit us. Yet we can overcome them. In what way? Do not simply say, by the grace of God. Tell people how God's grace works and what we ourselves must do. Call such a sermon, "Walls and Windows." Chapter IX will help you. A sermon on Christian Freedom would be valu-

able, preached on Paul's words, "For freedom did Christ set you free." Show what real freedom is, not simply freedom to choose what we want, but the freedom of a man who has found the right thing to choose, who has overcome himself as well as his world, who is free because the right life is within him.

Ezekiel 2. 1, "Son of man, stand upon thy feet, and I will speak with thee," would afford excellent scriptural setting for a sermon to show how religion, rightly conceived, will set men upon their feet when they would otherwise have their wills weakened by those factors which limit freedom. The words immediately following could be used for the same purpose: "And the Spirit entered into me when he spake unto me, and set me upon my feet." This generation is in peculiar need of a message which will show that the limitations of freedom "do not destroy it," (52) nor cancel man's responsibility and the real significance of life. The whole book could make a contribution to such a sermon as suggested above, especially Chapter IX, "Freedom Through Personality." A further study of the Jukes and Edwards families (40-42) and of one of the works of fiction suggested on page 47 would afford excellent illustrations.

Practical sermons are suggested by the following topics: "What Value Have Motives?" (21), "What Are Ideals?" (96), "The Meaning of Conscience" (54), "Is There a Social Conscience?" (66), "What

Is Duty?" (106), "Is Pleasure Happiness?" (131), "Duty and Pleasure" (137), "Duty and Reason" (165), or "Can Reason Reject Feeling?" (158). A stirring sermon could be based on each of the two principles of Kant which the author discusses on page 155: "Act so as to use humanity, whether in your own person or in the personality of another, always as an end, never as a means," and "Act in conformity with that maxim, and that maxim only, which you can at the same time will to be a universal law." Those principles could be related to Jesus' golden rule and his teachings as to the sacredness of personality. The possible humanizing of morality, religion, patriotism, economics, international relationships, and all the building forces of civilization could be glimpsed in such a sermon.

Other subjects of great value will suggest themselves, especially in connection with the last five chapters. Sermons on individual problems would come in here, upon the social virtues to which Jesus and Paul give so much attention and of which Chapter XI treats. And here would come in sermons on the family, the church, and the state.

If at all possible, buy one or two of the books referred to in the pamphlet on this volume such as Smith, *Principles of Christian Living,* or the volumes by Peabody or Hyde. There is special value in using several books like these together.

Good Ministers of Jesus Christ, by Mc-

Dowell. This book will do what every preacher needs to have done for him at more or less frequent intervals, namely, call him back to the central feature of his ministry. The young man beginning his ministry in Maclaren's "Bonnie Brier Bush" needed to be reminded of his mother's dying injunction, "Speak a gude word for Jesus Christ." The avowed aim of this book is to help make "the ministry of men, in real measure, one in spirit and purpose with the ministry of the ever-living Master of men."

In an earlier section of these helps, the writer referred to the suggestion of one of our editors when this book was published. It was to the effect that young preachers might wisely take the outline presented here as a basis of sermons covering the same field. Such a suggestion may well be followed if one is on his guard and does not become a mere imitator and repeater of other men's ideas. Let the student take these chapter themes, read the chapter through without taking notes, brood upon the message and then write his own sermons on "Revelation," "Redemption," etc. There is such a contagion in the style and spirit of this writer that the student must guard against being led into a slavish imitation that will ruin the real worth of his message. Under wise limitations here is the background for a series of sermons suitable for an evangelistic campaign and especially appropriate for the season leading up to Easter.

History of Methodism, by Stevens. The chief value of this book, as of the preceding volumes of Stevens, lies in the rich material that it furnishes in the way of inspiring incident and illustration.

James W. Bashford, by Grose. The best use to be made of this volume in preaching will be indirectly for purposes of illustration. Several sermons, however, suggest themselves. One might deal directly with the life and character of Bishop Bashford. A second might be on "Faithfulness in the Kingdom." Faithfulness in the closer relations of life comes first, to home, friends, your church, your community and nation. But the Christian must have a larger vision. Such Bishop Bashford had. It gave him the world view that belongs to missions. It made him see also that Christian loyalty demands that Christian principles be applied to politics, international relations, and all of life. A sermon on the place and value of suffering would find abundant illustration in the experiences of Bishop Bashford's life.

Required Written Work

1. Prepare a statement telling what the Conference Course of Study has done for you in your preaching. Specify particular items as far as possible. Has it helped you in methods of preparation, in finding subjects and materials, in utilizing your reading and study, through the books with which it has made you acquainted? Has it

changed your point of view in any way, your way of looking at things? Has it helped you as a preacher by broadening your interests? Give illustrations as far as possible.

2. Prepare a statement telling what books of this fourth year have helped you most, and how they have helped you, with special reference to your preaching. If you can, illustrate this by reference to sermons which you have preached during the past year.

3. Prepare the outlines of two sermons which shall treat of subjects suggested by the study of *Paul and His Epistles*. Give text and subject with each outline.

4. Noting carefully what is said above as to doctrinal preaching, prepare a doctrinal sermon on the basis of your study of Sheldon and Clarke. This should not be a doctrinal essay but a sermon. In this case and in the case of number 3, it would be well to use this material first in your pulpit. The sermon should be at least fifteen hundred words long. With the sermon, submit text, theme, and outline, and state whether you have preached it.

A final task is added here which is not homiletical, but which can be best assigned at this point. The work of the *Conference Course of Study* is one in which many different groups take part. The Commission on Courses of Study prepares the Course, with the counsel and approval of the bishops. The Conference Board of Examiners

supervises its actual operation in the individual Conference. At the end comes the one for whose benefit this work is planned, the student.

As a matter of fact, the final purpose of the Course is not the benefit of the student as such but of the church through the student, since the church must depend upon these students as its leaders. To make this the best possible Course for the sake of the church, there will be necessary the heartiest cooperation of all engaged in it. You have cooperated by your faithful study during your Course, and without this all the work and planning would have been useless. Your cooperation is now asked at another point in order to enable those who are planning and supervising this work to do it most effectively.

Prepare a Personal Statement giving your opinion as to the present Conference Course and its plans. Write your statement under the following points:

(1) As to the books in the Course. Books that have helped you most. Why? Books that might be dropped with least loss. Why?

(2) The plan of "Required Written Work." Has it helped you? How? How might it be bettered?

(3) As to midyear Conference schools or institutes for the men in the Course. Have you attended one of these? If so, where? What has been its value? Could it be bettered? If not, would you like to attend such a school where you could re-

ceive instruction in the Course, hear special addresses and lectures, and take examinations?

(4) Add to the above any further ideas or comments concerning the Course or the work in your own Conference.

Write the above on paper separate from the other written work called for. Express your opinions frankly.

NOTE TO THE EXAMINER.—This paper should be handed separately to the registrar, who will later forward it to the Commission on Courses of Study, 150 Fifth Avenue, New York city.

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